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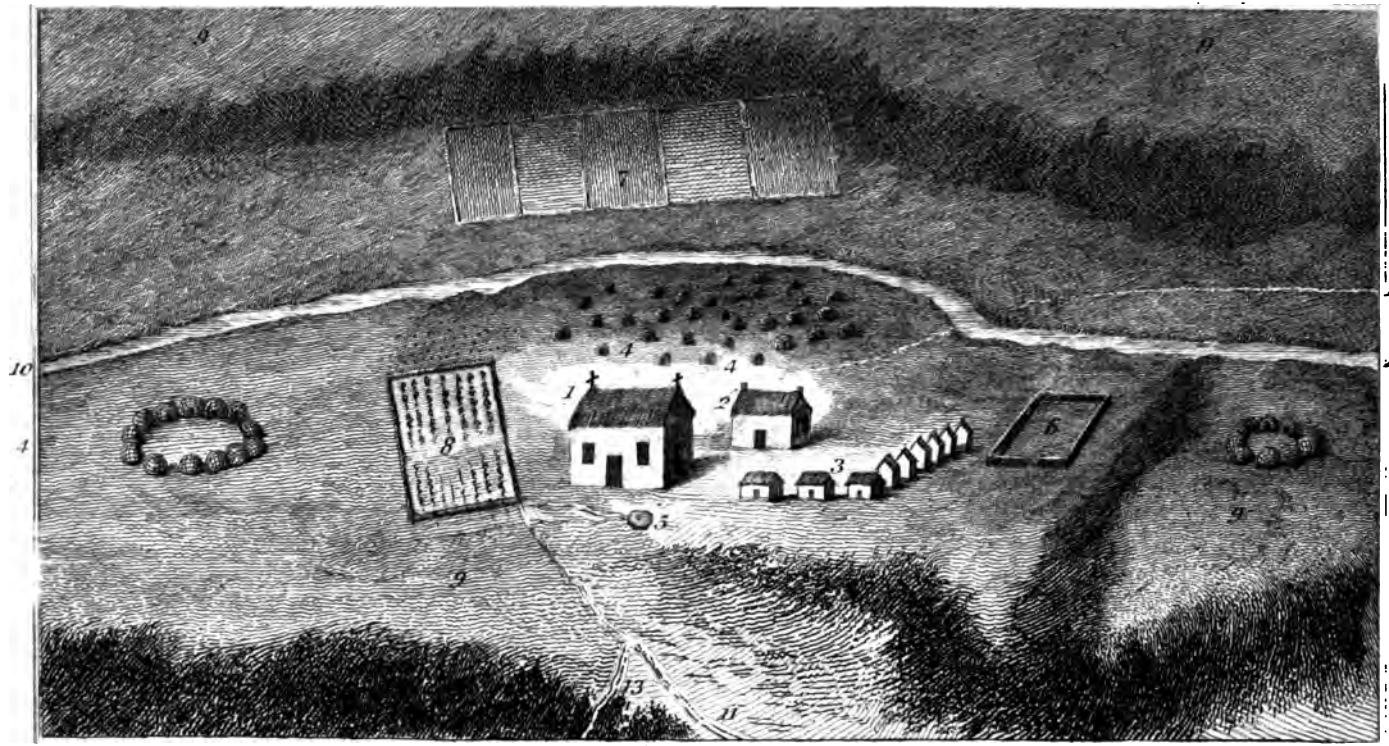
ANNEX

ANNEX

ANNEX

RESIDENCE of the REV.D MR. KICHERER *on the ZAK RIVER.*



1 *The Chapel*
2 *Mr Kicherers House*
3 *Houses of the Baptized Hottentots*
4 4 4 *Kraals of the unbaptized Hottentots*
5 *The Fountain*
6 *The Cattle Yard.*
7 *Mr Kicherers Corn Fields*
8 *Mr Kicherers Garden*
9 *The Hills*
10 *The Zak River*
11 *Road to Cape Town*
12 *Road to Orange River*
13 *Road to Roge veld*

TRANSACTIONS

OF THE

Missionary Society,

IN THE YEARS

1803, 1804, 1805, & 1806.

VOL. II.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

LONDON:

Printed by S. Hollingsworth, Crane-Court, Fleet-Street;

and sold by

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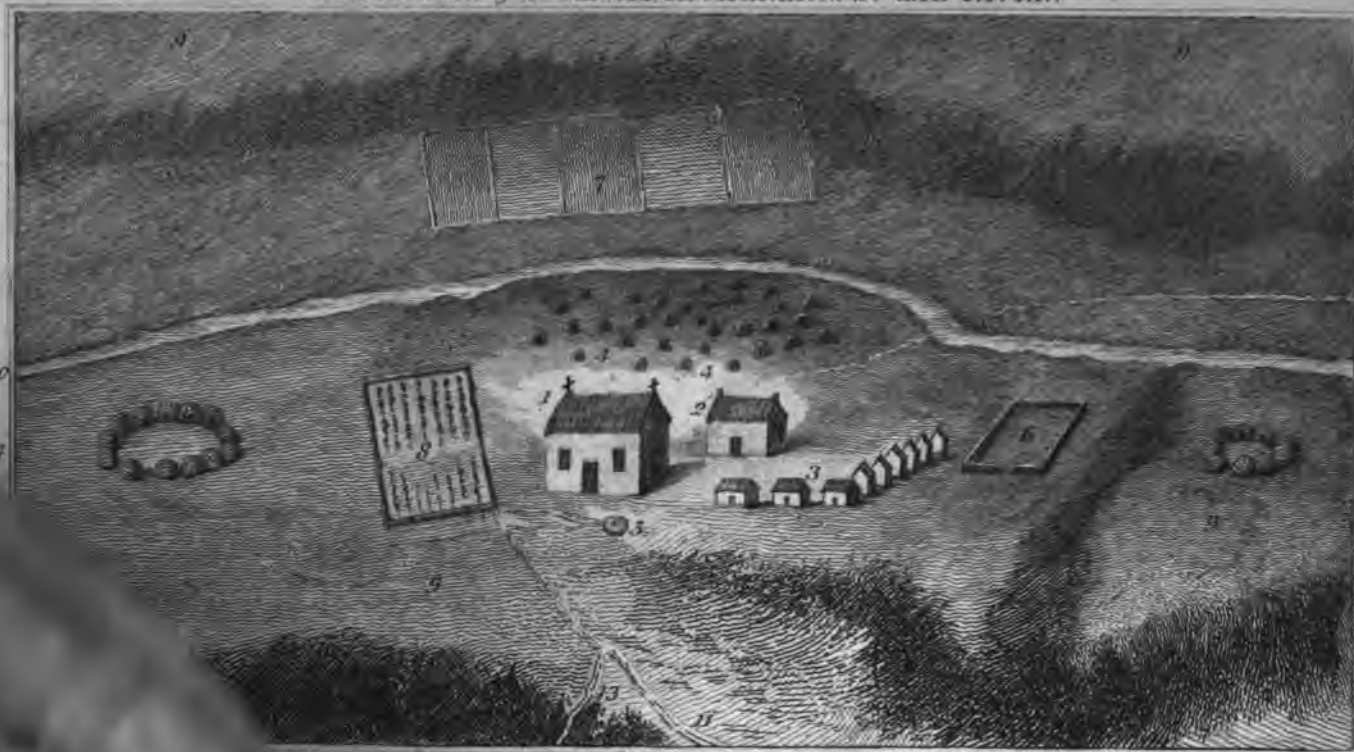
1806.

The Binder is desired to cancel the former Title of Vol. 2. and substitute this.

RESIDENCE of the REV.D M.R KICHERER on the ZAK RIVER.



5. The Fountain. | 9. The Hills.

and other excellent men. The information which the Directors were then able to communicate, was highly gratifying to the friends of the Society, as it afforded the pleasing hope of considerable success. This hope has since been realized in an abundant degree; and the Directors, having received great satisfaction from personal conferences with Mr. Kicherer, in his late visit to England, have requested him to draw up the following Narrative of his Mission, which we doubt not will be read with great interest and delight, by those who love our Lord Jesus Christ in sincerity.

The great Head of the Church, the Author of all spiritual gifts, appears to have been, for many years, preparing this valuable Missionary for his arduous and honorable calling. At a very early period of life, when reading the Voyages and Discoveries of Captain Cook, he conceived the generous idea of enlightening the benighted heathen; his whole soul was engaged in the benevolent desire of conveying, to the regions and shadow of death, the light of the glorious Gospel; but how such a wish could be accomplished, he was unable to form the most distant conjecture; he knew not then that there was such a being in existence as a Christian Missionary. Nevertheless, He, who doubtless "separated him from his mother's womb" to this apostolic work, kept alive in his heart this spark of holy zeal, until the time arrived, when it should burst forth into that sacred flame which we have lately witnessed.

Soon after the Missionary Society was formed in London, information of its establishment reached the

Protestant Churches of Holland. Our brother, who was a member of one of those Churches, happening to spend an afternoon at the house of a pious friend, his Minister also came to pay a visit to the family, when he communicated the pleasing intelligence which he had just received, That a Society was formed in England, for the purpose of sending the Gospel to the Heathen; and that a Ship, laden with the Heralds of Salvation, was about to sail for the Islands of the South. It is impossible to describe the sensations of our worthy brother. He was transported with joy unspeakable. No information in the world could so much have gratified the long-formed wishes of his heart. He delayed not to offer his services to the Society, by whom they were gladly accepted, together with those of the invaluable Vanderkemp. How eminently Mr. Kicherer is endowed with talents for the Missionary work; how indefatigably he has laboured in the wilderness; how fervent in spirit, how faithful to God, how highly favoured in the success of his ministry—will fully appear in the following pages, which, we doubt not, will be read with pleasure and profit by those "who love our Lord Jesus "Christ in sincerity."

The public has lately been gratified by a new spectacle—the appearance of three converted Hottentots in many of our religious assemblies. * Hottentots

* The Hottentots were not brought to England by desire of the Society. Evil-minded men in Africa, enemies to real godliness, and who always endeavoured to obstruct the conversion of these

tentots have seldom been seen in Europe; Christian Hottentots never. Thousands can witness with what simplicity, propriety, and animation of spirit they were enabled to confess their faith in Christ before the largest congregations, leaving no doubt on the minds of the most incredulous that they were indeed "taught of God*." These ocular proofs of the power of Divine Grace, on some of the most abject of the human race, have happily served to remove

these people, used to insinuate that the religion taught by the Missionaries was false, not being that which was received by European Christians. Many of them had therefore long expressed an earnest desire to ascertain this matter for themselves. Mr. Kicherer, having occasion to return to Europe to recruit his health, and to settle some domestic concerns, was willing to comply with their desire. We rejoice in this determination, which has occasioned so much satisfaction to multitudes, and proved the occasion, with God's blessing, of the most substantial benefit to many souls. The report which they will carry back to Africa, may also be attended with incalculable advantage to their countrymen.

It may not be improper here to add, that they were introduced to many of the most elevated and distinguished characters in London, who were pleased to express the highest satisfaction with the interview. They were surprized to find so great a change effected in so short a time, and were convinced that Christianity is the most powerful instrument of Civilization. In this point of view, the efforts of the Society will be applauded, and we hope assisted, by the Philosopher and the Philanthropist.

* An Account of the public examination of the Hottentots, with the answers they gave, without previous preparation, to questions proposed by different Ministers, may be seen in the Evangelical Magazine for December, and in the Supplement. Correct Likenesses of Mr. Kicherer, and of the Hottentots, are prefixed to the Evangelical Magazine for January.

the

the scruples of many persons, who doubted of the practicability of converting the heathen; and have already increased the friends of this Society. We trust the perusal of this Narrative, and the other African Accounts contained in the present number, will produce a similar effect; and, by increasing the friends of the Society, enable them to extend their efforts to many other nations, whose deplorable state loudly claims our Christian compassion, and invites us to "Go over and help them." The Directors and Members of the Society will now pursue their labours of love with redoubled ardour, thankful to the God of all grace, who hath granted to the African Heathen, repentance unto life, and who hath opened the door of faith to the children of Ham; encouraged thereby to hope that their future labours will not be in vain in the Lord.

THE

THE REV. MR. KICHERER'S

NARRATIVE

OF HIS

MISSION TO THE HOTTENTOTS.

BEING requested by the Directors of the London Missionary Society to give a written Narrative of my proceedings in South-Africa, I have to regret the want of my papers, which the Captain who brought me over from Holland, advised me to leave behind, as they might possibly involve him in difficulties; on this account I cannot be exact as to the dates of particular occurrences, but my statement of facts will, I trust, be found accurate.

I embarked with my missionary brethren, Vanderkemp, Edwards, and Edmond, on the 5th of December, 1798, and arrived at Cape Town on the last day of March, 1799. Our original intention was to visit the Namaquas, but learning that they were then at war, we changed our plan, and prepared for going into Caffraria.

A few days previous to our arrival at the Cape, three Boschemen had come thither from Zak River *, with a view to solicit the Government to send Teachers into their country. They came in the capacity of public ambassadors. Providence had opened this door in the following manner. The Farmers

* Zak River is between four and five hundred miles North-East of the Cape.

of the back settlements, of whom Florus Fischer was the principal, had been greatly reduced by the depredations of the neighbouring Boschemen. To prevent similar calamities in future, the Landdrost advised them to purchase a Peace, at the expence of several thousand Sheep. At the ratification of this contract, some of the Settlers, being religiously disposed, offered up a prayer in the presence of the Hottentots; who, upon their inquiry into the nature and design of this action, were informed that it was done with a view of imploring the blessing of Almighty God, who is the source of every good; they were also told that their ignorance and neglect of this Divine Being was the real cause of their comparative wretchedness. On this explanation, the Boschemen expressed their earnest desire that proper persons might come and reside among them, who would afford them those valuable instructions which would enable them to become as rich and happy as their neighbours. For this purpose they were directed to the Government at the Cape, where we met with them on our arrival. We considered this peculiar concurrence of events as a providential call to visit them; and having looked up to the Lord to point out which of us should go, we appealed to the Lot, which fell upon me: Brother Edwards had previously determined to go there; and Brother Kramer, a native of the Cape, followed us afterwards.

On the 22d of May, we left Cape Town, accompanied by the brethren Vanderkemp and Edmond, who travelled with us as far as Rodezand, in their way to Caffraria. Here we met with the most welcome reception by the Rev. Mr. Voss, who presided over a flourishing congregation, and whose successful zeal in the cause of Christ is well known to the Society. Mrs. Smith also, an eminently pious lady, treated us with great hospitality. We were detained here for some time by our want of a waggon and the necessary cattle; but our time was agreeably spent among our christian friends, and we enjoyed frequent opportunities of preaching the word in the neighbourhood. From hence we made an excursion to Bavian's Kloof, where

where the Moravian Brethren had a numerous and well regulated congregation of *Tame Hottentots*, for by this name they are distinguished, who do not run away at the sight of the White people, and who are somewhat more civilized than the wild Hottentots or Boschemen. These latter, when approaching a white man for the first time, from some urgent motive, such as their ardent desire of obtaining a little Tobacco, appear in an agony of fear, which discovers itself by the trembling of every limb; yet so vehement is their love of this narcotic, that they will venture any thing to procure it; and had it not been for the powerful attraction of this favorite herb, which we liberally distributed among them, I am persuaded we could not have prevailed upon them to venture near us.

On our way to Bavian's Kloof, near Broad River, the Lord was pleased to bless my poor labours among the people in an abundant degree. Some of the hearers expressed their gratitude with tears of joy, and by a very welcome present of eleven draught-oxen for our intended journey northwards. Upon our return to Rodezand, Brothers Edmond and Edwards were solemnly set apart to the work of the Ministry, in Mr. Voss's church; and the next day Dr. Vanderkemp and Mr. Edmond proceeded towards Caffraria.

On the 25th of June* we took leave of our kind friends at Rodezand, Mrs. Meyer, a widow, having lent us her waggon, and some of the neighbouring Farmers their servants to drive the oxen. Our object was now to proceed as far as Florus Fischer's, who possesses the last farm in the Karroo. This is a vast tract of land, of many days journey, so dry in the Summer as not to produce a blade of grass; but, happily for

* Some of these dates are supplied from a former Journal, sent to the Society by Mr. Kicherer, when in Africa; an extract from which appears in Vol. I. of The Transactions of the Missionary Society, No. VIII. The readers of that Volume will excuse the repetition of some particulars which appear therein, as it is the wish of the Society to present to the public in this Narrative, a complete account of Mr. Kicherer's Mission, and Settlement at Zak River.

us, it afforded, when we passed it, sufficient pasture for our cattle, and for those of the surrounding inhabitants, who hearing of our journey came from all parts to hear the Gospel. We travelled but slowly, our waggon being overloaded with the numerous presents of these open-hearted colonists. We had, however, frequent opportunities of preaching to small congregations of the Farmers from the adjacent countries.

After a fortnight's journey through the mountainous Buckfield, and the level Karroo, we arrived safely at Florus Fischer's, where we received a cordial welcome. Mr. Fischer is the person, already mentioned, who was employed by Government, (under whom he was a Field-Cornet) to negociate a peace with the Boschemen, and in which he happily succeeded; and to his family devotions it seems chiefly owing, that his heathen neighbours conceived the desire of receiving religious instruction. This desire Mr. Fischer was sincerely desirous of gratifying, but by what means, he was utterly at a loss to conceive, especially as a dread of these savage people universally prevailed, and it seemed improbable that any teacher would venture into such a wilderness, separated from all christian society. But, how marvellous are the ways of God! for at this very time we were influenced to come from a far country to comply with their unknown desire.

Here we continued three weeks, in order to prepare for our further journey, during which we enjoyed many a crowded and happy meeting with the neighbouring Cultivators, particularly on the Sabbath-Days, when we have had twenty-two waggons full of people, besides many on horseback, some of whom came four days journey to hear the word of God, and to partake of the Lord's Supper; for many of these people have no church that they can attend nearer than Rodezand, which, though eight days journey distant, they sometimes attend*. I feel myself unable to express our own happiness in those days, or

* What reason have British Christians to rejoice in their superior privileges, and to take care that they improve them!

to

to speak properly of the wonderful blessing the Lord gave to his word at that time, both among Christians and Heathens.

Here we were strongly solicited to prolong our stay, but being eager to commence our labours among the Boschemen, we fixed the time of our departue for the 22d of July, on which day we left the Karroo, accompanied by our generous host Mr. Fischer, with several other farmers and their servants, to the number of about fifty, having in our train six waggons full of provisions, sixty oxen, and near two hundred sheep, the kind presents of the Dutch settlers. The first night we slept at the foot of the Rockfield mountain, and our sheep-fold was threatened by a Tiger. About that time we were often beset in the night by Lions and Panthers, but I cannot say I felt so much alarm then as I should probably feel now; my mind was stayed on the Lord, who kept me in perfect peace. On the 29th we passed the last inhabited house in Rockfield, and found the country a perfect desart, without a blade of grass. Wild Horses, Lions, and Ostriches abound in it. The eggs of the latter afforded us an agreeable repast. Here we halted one day to refresh the cattle and bake some bread. Two of our company who went to shoot Antelopes, saw two Lions, and another Lion at night approached our encampment, but was kept off by the fires which we kindled for that purpose. After travelling seven days without meeting a human being, on the 3d of August we arrived at a spot where a few Boschemen resided, three of whom came to us. When crossing the Zak River on the next day, one of our waggons was overturned, but without much damage. Some of our people shot five Antelopes, two wild Horses, and a Steinbock. The next day we halted, and were visited by about twenty Boschemen. On the 6th we fixed on a spot where we agreed to settle, and called it Happy Prospect Fountain. It is near two fine springs of water, with a good piece of ground for cultivation, but the surrounding country is barren, and the inhabitants few. Here we fell on our knees, devoting this place, as well as ourselves, to the service of the Lord, requesting his continual presence with us while

while we dwell in the wilderness, and imploring his blessing on our future labours. We also began immediately to prepare a plot for a garden, and to build a hut of reeds, no other materials offering themselves for that purpose, not a tree growing in that country. In these necessary labours we were assisted by our kind friends the Farmers. Our people shot two Antelopes, but when our Hottentots went to fetch them, they found that one had been claimed by the Lions, the sovereigns of this region. In the evening we distinctly heard their dreadful roar.

On the 12th of August, Mr. Fischer and our other kind friends were obliged to leave us, and return home. This was a time of severe trial. I felt inexpressibly dejected at first, but the Lord comforted me. We soon began to have more company, a party of about thirty Boschemen arriving to inquire into the reason of our coming. They were at first exceedingly shy, but small presents of the irresistible herb presently rendered them more familiar. Soon after this, our Reed-Hut tumbled down, in consequence of our attempt to make it tighter by a covering of clay which it could not support, and we set about building a more substantial dwelling.

I well remember how deeply my spirits were depressed about this time, and how insupportable my situation would have proved, separated, as I found myself, from all I loved in this world, had not urgent business dispersed my gloomy reflections, and had not the Lord, whom I served, condescended to pacify my troubled heart, when I spread my complaint before him. This was especially the case one evening, when sitting on a stone, in a circle of Boschemen, I attempted to convey the first instructions to their untutored minds.

It may not be improper here to introduce some account of these wild people. They have no idea whatever of the Supreme Being, consequently they practice no kind of worship. They have however a superstitious reverence for a little insect known by the name of the Creeping-leaf, a sight of which, they conceive, indicates something fortunate, and to kill it, they suppose, will bring a curse upon the perpetrator. They have

some

some notion of an evil spirit which they imagine produces mischief, particularly the diseases which they endure, and to counteract his evil purposes, a sort of men are employed to blow, and make a humming noise over the sick, which they sometimes continue for many hours together.

Their manner of life is extremely wretched and disgusting. They delight to smear their bodies with the fat of animals, mingled with a powder which makes it shine. They are utter strangers to cleanliness, as they never wash their bodies, but suffer the dirt to accumulate, so that it will hang a considerable length from their elbows. Their Huts are formed by digging a hole in the earth about three feet deep, and then making a roof of reeds, which is however insufficient to keep off the rains. Here they lie close together like pigs in a stye. They are extremely lazy, so that nothing will rouse them to action, but excessive hunger. They will continue several days together without food, rather than be at the pains to procure it. When constrained to sally forth for prey, they are dexterous in destroying the various beasts which abound in the country*; but when they cannot procure these, they make shift to live upon Snakes, Mice, and the most detestable creatures they can find. There are some spontaneous productions of the earth of the bulbous kind which they also eat, particularly the Cameron, which is as large as a child's head, and the Baroo, about the size of an apple; there are also some little berries which are eatable, and which the women go out to gather, but the men are too idle to do this.

They are total strangers to domestic happiness. The men

* "The wild beasts are always shot with poisoned darts. They take the "poison out of the jaw-bone of the serpent, and put it on the point of the dart "or harping iron. They then creep behind the small bushes, where they con- "ceal themselves, and attack the beast when about the distance of an hundred "steps. If the dart wounds him in the slightest degree, the Hottentot is sure "of his prey; sometimes the wounded beast falls down dead immediately, in "other cases he pursues it for a time, and at length succeeds. They then take "out the wounded part, and eat the rest without injury. They can run almost "as well as a horse." See Vol. I. p. 332.

have

have several wives, but conjugal affection is little known. They take no great care of their children, and never correct them except in a fit of rage, when they almost kill them by severe usage. In a quarrel between father and mother, or the several wives of a husband, the defeated party wreaks his or her revenge on the child of the conqueror, which in general loses its life. Tame Hottentots seldom destroy their offspring, except in a fit of passion, but the Boschemen will kill their children without remorse on various occasions, as when they are ill-shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the Farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry Lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. In general, their children cease to be the objects of a mother's care, as soon as they are able to crawl about in the field. They go out every morning, and when they return in the evening, an old sheep's skin to lie upon, and a little milk or piece of meat, if they have it, is all they have to expect. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation.

The Boschemen frequently forsake their aged relations, when removing from place to place for the sake of hunting. In this case they leave the old person with a piece of meat and an ostrich egg-shell full of water; as soon as this little stock is exhausted, the poor deserted creature must perish by hunger, or become the prey of the wild beasts. Many of these wild Hottentots live by plunder and murder, and are guilty of the most horrid and atrocious actions.

Such are the people to whom the Providence of God has directed our course; and among them, blessed be his name, he has been pleased to call many to the fellowship of the Gospel,

and

and to render them the distinguished trophies of his almighty grace. But to return to our narrative.

Our days are spent in the following manner. About the time of Sun-rising we collect together for Prayer, when we read the Scriptures and sing a Hymn; then the elderly people depart, and the business of the School commences. We teach the younger people to spell and read Dutch. In the mean time our provision is prepared by a Boscheman girl. School being over we proceed to our manual labour, such as gardening, building, &c. About noon we dine; and the afternoon passes away in the same occupations as the forenoon. Evening arriving, we conclude our day by Prayer, singing Hymns, and communicating, in the plainest manner we can, the knowledge of divine things.

At this time I deeply felt the great need and importance of prayer. I was enabled often to bend my knees, jointly with my little flock, before Him, who had promised that he would take the Heathen for his inheritance. Prostrate at his feet, I was peculiarly assisted in wrestling earnestly for the blessing; and felt a happy freedom in pleading Christ's own words in this case, and in relying upon his faithfulness to fulfil them. I shall never forget this remarkable season. It was admirable to me to observe that frequently the more dark and gloomy my prospect was, the more abundantly the spirit of prayer was given to me, so that I was enabled to shelter myself in Jesus, to lay fast hold on him by faith, and to commend these savages to his free love and grace.

From this time the number of our Boschemen considerably increased, and I began to find some encouragement in my work. Often did I feel inexpressibly happy when setting forth to these poor perishing creatures the infinite grace of our Redeemer. Frequently have I begun my work sighing, and concluded it exulting with joy and gladness of heart. It was very affecting to observe how amazed they were, when I told them of a God, and of the resurrection of the dead. They knew not how to express their astonishment in terms sufficiently

ciently strong, that they should have lived so long without ever having thought of the Divine Being. Ever after this, they would call me their Ebo, or Father. Sometimes the impression which the word made upon the people was so great, that it appeared as if we had got above all disappointment; but at other times, the natural inconstancy of the Boschemen, seemed to reverse every promising sign. It is impossible to express what extraordinary supplies of patience, prudence and fortitude, we needed at the beginning of this work. However, some of the people now began to pray. "O Lord Jesus Christ," they would say, "Thou hast made the sun, the moon, the hills, "the rivers, the bushes; therefore thou hast power also to "change my heart. O be pleased to make it entirely new." Some told us that they had not been able to sleep all night for sorrow on account of their sins, and that they had been forced to rise to pray. Others said that on their hunting parties they had felt a sudden impulse to prostrate themselves before the Lord, and to pray for a renewed heart. We were glad to hear this; yet we thought it our duty to be cautious, and not to take it for granted that all this was true and sincere.

Among the difficulties with which we had to struggle, the want of a good Interpreter was one of the chief. We longed and prayed for one who was perfectly acquainted with the language, and who was not a stranger to the influences of divine grace. At length the Lord granted our request, by the unexpected arrival of William Fortuin and his wife, who came to live with us. He was a Hottentot, and she a Boscheman; but both were well acquainted with the Dutch language, and were rather more civilised than the people in general. In this event I clearly saw and thankfully acknowledged the good Providence of my great Master, who had heard and answered my prayer; and I recollect, as if it had happened but yesterday, how greatly this occurrence strengthened my heart and my hands; and how it inspired my soul with love and gratitude; for my whole success seemed, under God, to depend on this. I was constrained to say, "I love the Lord, for he hath heard the voice of my

"suppli-

" supplication! What shall I render to the Lord for all his " goodness!" Who is a God like unto him, who giveth us all good things, if we ask them in the name of Jesus!

From this memorable season every thing prospered more than before, both in spiritual and temporal concerns. William was well acquainted with gardening, and his wife, who was the principal Interpreter, managed the business of the house; so that I found myself greatly relieved. About this time brother Edwards, wishing to teach the Hottentots his native English, left us to go a little further into the country.

Business increasing every day, and the Boschemen flocking to us in considerable numbers, we were obliged, for the sake of distinguishing one from another, to give them names, which I wrote with chalk on their backs: accordingly when any one of them approached me, the first thing he did was to shew me his shoulders. We made it our study to excite a spirit of industry in them, for which purpose we gave them little presents; to the men Tobacco; to the women Handkerchiefs; and dried fruit to the children; for we had a stock of these articles, which had been given us by the Farmers when we left Rodezand.

Several persons now seemed to discover some tokens of a work of grace on their hearts: yet I was afraid to conclude positively about their state. Among these was a man named Abraham; O Baas, and his wife Antjee, who expressed themselves in some measure experimentally, discovering at the same time a change of heart, by a visible change in their conduct. There were, indeed, many people among us who seemed to pray to God; but we had reason to doubt the sincerity of some of them, as there was no suitable alteration in their lives, but much pharisaical ostentation, mechanical profession, and, we feared, interested views, for some of them seemed to pray, with no other design than to obtain a piece of Tobacco from us.

In the month of October, we found our stock of provisions, almost exhausted, and had recourse to our gracious Lord in prayer, who was pleased to answer us, by inclining the heart of Francis Moritz, a Farmer, to send us a handsome present,

consisting of a large Bullock, thirty Sheep, a quantity of Flour, Salt, &c. The Hottentot servants, who brought these valuable articles, chearfully added to them several sheep of their own, as an expression of their joy in the blessing of the Gospel being brought to their countrymen.

About the same time we received repeated warnings of our danger from the Great-Kraal, the most numerous horde of Boschemen, and who were all robbers. These people, who had not been included in the peace before mentioned, were approaching us, as we were informed, with a design to surprise and destroy us; but we committed ourselves to the Lord, who enabled us to confide in his protecting care, feeling little anxiety as to the event, and resolving to pursue our great object, which was to preach Jesus.

When we first entered upon our work, we laboured to convince our hearers by arguments addressed to their understandings, but our endeavours in this way had little success. They continually raised objections and difficulties. We then resorted to another method; we insisted chiefly on the dying love of Christ, in the most simple and affectionate manner; we represented him as the all-sufficient friend of lost and helpless sinners; tenderly inviting them to come to him that they might be saved; and intreating them to give the fair trial of experience to our doctrine, by praying to Jesus. Since we adopted this method, the Lord has been pleased to make the word effectual to many souls. From time to time our hearers, who were before impenetrable, came to us, and with tears in their eyes, declared that they perceived, more and more, the truth and excellency of the Gospel which we preached, finding it to be the power of God to their salvation. This was particularly the case of the tame Hottentots who occasionally heard us.

About Christmas 1799, several Farmers from a distance, came to partake with us, according to the Dutch custom, of the Lord's Supper. Some of them had been awakened under the preaching of the Rev. Mr. Voss, at Rodezand, but now came to our settlement, because it was nearer. The provisions they

they brought us were very seasonable, and we spent several days with them in the most agreeable manner.

My garden now began to assume a flourishing aspect, and promised soon to enable me to supply at least twenty guests with its produce, besides occasional food for the Boschemen, who, by the way, are no great admirers of vegetables. Indeed they would scarcely eat them at all, if I did not save them the trouble of cooking them, and take them to their huts ready for use.

In January 1800, I found it necessary to take a journey to the Cape Town, for the purpose of procuring the necessary supplies for my people, particularly Clothes. I was forwarded by a friendly Farmer, who furnished us with a waggon and oxen. A number of Boschemen also, who had never been at the Cape, offered to accompany me. This afforded me great satisfaction, as it was a certain proof that the suspicions they had entertained of us were declining, and that they felt an increasing confidence in us*. We travelled agreeably, though slowly; our company both old and young, being obliged to walk all the way. When we stopped at night, near a fountain in the desart, we enjoyed sweet opportunities in singing and prayer; and when we entered the inhabited parts called Middle Roggefield (or Rockfield) the Farmers collected the people from the adjacent country, who were glad of an opportunity to spend the Lord's day with us in public worship.

* Mr. Kicherer, when in London, mentioned to a friend that such were the suspicions the Boschemen entertained of the Missionaries at first, (wicked men having told them that they would be insnared and killed) that they would not venture to eat with him. On a certain occasion, Mr. K., wishing to gain their affections, invited a number of them to partake of a refreshment which he had prepared for them. Having cut a large cake, he presented a slice to each of them. Not one of them dared to eat a morsel. Mr. K. perceiving this, and guessing at the reason, took a piece himself, and ate it before them. He then told them that he had called them together, to assure them of his friendship, and to inform them that as they were all invited to eat of that one cake, so there was one Saviour, the bread of life, for Hottentots as well as others, of whom they might freely partake, and live for ever. This satisfied them, and they all received this token of his love with pleasure.

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On our journey we met a Hottentot servant with some saddle oxen laden with flour for our settlement; this was the present of a well disposed Farmer, and must have proved highly acceptable to Brother Kramer, whom I had been much concerned to leave at home almost without bread.

After about a month's travelling, we reached Cape Town, having preached the Gospel of Christ every Sabbath-day as we passed through the country, and have reason to be thankful that it was rendered a blessing both to Christians and Heathens. When approaching the Cape, my feelings differed widely from those of my poor Boschemen. I anticipated with delight, the pleasing scenes before me, but they were struck with dread and dismay. Some of the first objects which presented themselves to their affrighted view were several men hung in chains for atrocious crimes, and many of the Boschemen were conscious of having deserved the same punishment. Their terror was soon increased by beholding in a few days the public execution of another malefactor. I took this opportunity of explaining to them the nature and excellence of European Justice, as an ordinance of God, who had appointed civil Governors for the punishment of bad men, and the reward of the good. This pacified them: they allowed the propriety of it, and said it would be happy for our settlement in the wilderness, if a similar order of things could be established there.

Soon after our arrival at Cape Town, I was called to preach at the Calvinist Church, a very capacious building, then overflowing with a very genteel auditory. My Boschemen, accompanying me, were greatly struck with the large number of well-dressed people, whom, in their simplicity, they compared to a nest of ants; and the sound of the organ was at first mistaken by them for the noise of a swarming bee-hive. From that time they entertained a higher opinion of their minister; for, before, they had been tempted to consider me as a beggarly fellow, who had come among them merely to obtain a livelihood. I

embraced

embraced every proper opportunity of introducing them into christian company, and religious meetings. They seemed to receive benefit upon all these occasions, being thereby convinced of two things, namely, that the doctrine I had preached was agreeable to the common creed of Christians, and also, that Christians in general were far happier than Boschemen. I grant that these convictions do not constitute saving faith in the Gospel; yet, in this instance, they prepared the way for it. We waited on several of the chief magistrates, particularly Mr. Renefield, the Fiscal, by whom we were kindly received, and presented with abundance of useful articles, chiefly consisting of wearing apparel for my poor people. The Bochemen, clad in their filthy Karosses (or sheep-skins) sitting in a drawing-room on silk covered chairs, or parading before large pier-glasses, were the objects of much good natured mirth, as well as of sincere compassion. The Fiscal did us the honour of presenting us to the Governor, who was pleased to shew us great kindness. The Boschemen thanked him, in their way, for permitting Missionaries to come and teach them, no man before having cared for their souls.

It was now necessary to return to our settlement, but our journey proved very uncomfortable, the country being inundated by the copious rains which had lately fallen. At length, however, in the month of March, we regained our place, Happy Prospect Fountain, where we found our friends in good health and spirits, for which we returned our humble and heartfelt thanks to the Lord our Shepherd *.

I cannot proceed without mentioning a peculiar event which took place during my absence. The Captain of the Boschemen, named Vigilant, had come to our settlement to

* In a former letter Mr. K., referring to this journey, says, "On my travels "of eight weeks I had daily to provide thirteen people with victuals. I went "out without any thing, and brought back with me one hundred and thirty-"six sheep, and four cows, which the Christians did give us with a thankful "heart."

seize

seize a sheep as his due. Brother Kramer opposing him, Vigilant stabbed the sheep, and then aimed a second thrust at our Brother, whose life was, however, providentially preserved by the interposition of a girl; who warded off the blow with her Kaross. Vigilant, being seized by Brother Kramer, whom the Lord, on this occasion, endowed with unusual strength and intrepidity, was conveyed to the next farmer, Florus Fischer, who confined him with a view of sending him for trial to Cape Town. Escaping from his keepers, he returned soon after I reached home, to our place of abode, foaming with rage, and calling upon his numerous horde to assist him in revenging the affront. Our situation was now extremely critical, but we looked up to the Lord, who observed our trouble, and in his great mercy sent us that very night my dear friend and brother, Mr. Scholtz *, from the Cape, together with a Farmer and servants, whose timely arrival produced the happy effect of driving this infuriated Chief from our neighbourhood. On this occasion we witnessed the friendly disposition of some of the Boschemen towards us, for while our lives were threatened, many of them kept watch around our habitation.

Soon after this, Brother Kramer left us in order to go to Hex River, and Brother Edwards departed to the Cape. I then removed, accompanied by Brother Scholtz, to Zak River, where we sat down the latter end of March 1800, all our Boschemen following us.

At this place numbers of tame Hottentots came to join us. These people have a little property consisting of sheep and oxen; the Boschemen, on the contrary, subsist intirely on the

* Mr. Scholtz continued with Mr. Kicherer for about three years, and proved highly serviceable to him as his companion and assistant, particularly in teaching the children. He returned with him to Europe, and is now about to prosecute his studies at one of the Dutch Universities, with a view to the ministry of the Gospel, we trust, among the Heathen. The Society is under great obligations to Mr. S. for his disinterested labours, and the advantages which the settlement derived from his respectable connexions at the Cape.

produce

produce of the chace, such as Tygers, Jackalls, &c. &c. or when these cannot be procured, on wretched reptiles, or wild roots, and too often by the plunder of their neighbours. Though we thus increased in numbers, I cannnot say we increased also in grace, for as yet, I frequently had cause to fear that no abiding impression had been made on these fickle souls, and I was in great heaviness on this account.

Just then I received an invitation to be Minister at the Pearl, a rich Village near Cape Town, with a handsome Church. My mind was greatly perplexed, for I knew not whether I ought to consider this as a temptation to divert me from my attention to the Heathen, or as a call from the Lord to a more useful station. In this state of my mind, that word was deeply impressed—"Call upon me in the day of trouble, and I will de-"liver thee, and thou shalt glorify me." Accordingly I committed myself most earnestly to the Lord, intreating him to give me clearness in this affair, and manage it for me. My mind soon recovered its composure, and I received a strong providential intimation that it was not the Lord's will to send me to the Pearl as a stated Minister, some difficulty being started on the subject, which I was not anxious to remove; and from that very time the Lord vouchsafed to bless my labours in a remarkable manner, so that many persons whose hearts had been harder than the rocks among which they lived, began to cry out "What must we do to be saved?" Frequently in a literal sense, the very hills resounded with their loud complaints.

One of the first converts, at this time, was the old Bastard Hottentot John*. For some time past he had felt a strong inclination to come and hear the word of God. From this design, some of the neighbouring Farmers, being carnal men, had endeavoured to dissuade him; insinuating that I should certainly either sell or kill him. However, he could not resist his internal monitor. He came and heard. Having

* A Bastard Hottentot does not mean a person of illegitimate birth, but one whose parents are not *both* pure Hottentots, one of them being of another nation.

sat a few days under the sound of the Gospel, he began to cry aloud under the painful sense of his sins, which he compared for number to the sands of the desart. Indeed he had been an atrocious offender. After he had for some time mourned bitterly on account of his transgressions, he began to speak of the love of Christ to sinners in general, and to himself in particular. This was now his darling topic all the day long, while his eyes overflowed with tears of love and gratitude. His heart was now so intirely taken up with the things of God, that he could scarcely bear to speak of any thing else; when spoken to on some worldly business, he would say—"O, I "have spoken too much about the world, let me now speak "of Christ." Indeed, he did speak of him, in a way that greatly surprised me; I am persuaded he never heard any person speak the same things. He was most evidently and eminently taught of God. In the mean time his walk and conversation was such as became his profession. In his heathenish ignorance he had formerly four wives, and two at the time of his coming to hear the Gospel. He came to me one day and said He must put away his two wives. I asked him why? He answered, "Because when I go to God in prayer, "my heart tell me it is bad; and Christ more near to me than "ten thousand wives." "I will support them; I will work "for them; and will stay till God change their hearts; then "I will take the first whose heart be changed." After a short but lively course of grace, which continued five or six months, the Lord laid him on a sick bed, from which he never recovered. He now insisted upon being carried to our place of worship, saying that as long as he could hear, he would endeavour to catch some of the words of life. Two days before his death I went to see him. I asked him how he felt. "A little low-spirited," was his answer; "for though I am "sure that I have surrendered every inch of my own self to "Christ, from the moment I first saw his loveliness, yet I am "not so certain, at present, whether he has accepted of my "surrender." I endeavoured to satisfy him on this subject; but

but he found no clearness till the day of his departure, when calling on him again, he said to me, "O Sir, I now see "that the Lord Jesus love me with an everlasting love; that "he has accepted of me, and that he will be my portion for "ever; and now, though the vilest sinner on earth, relying "on his blood and righteousness, I will die, and go Christ, "and there I will wait for you."

His eldest son, Cornelius, who was a servant to a farmer at a distance, came to visit his father just at this moment. He burst into tears, and said, "Ah, my father die so happy in "Jesus, and I have no opportunity to hear his Gospel." Moved by his sorrow, I wrote to his master, requesting he would permit him to come and live with us. I received a very Christian-like letter from him, saying, that although he would not, on any other account, part with his best servant, yet for the sake of the Gospel he would give him leave to come. Cornelius joined us, and the Lord was pleased to bless the word of reconciliation to his soul also. At first he cried mightily to the Lord to forgive his sins, and thought to move him by the earnestness of his intreaties, yet he found no peace within, till at length he learned that he could be justified only by the blood of Christ; he then obtained solid peace in the contemplation of the Person of our Redeemer. His heart was filled with admiration, love and gratitude, and he felt a strong desire to proclaim our Saviour to those who knew him not. Indeed he thought himself called upon to forsake his wife and children, and go to distant tribes to preach Jesus to them. For half a year he struggled against this impulse; his body wasted in this secret conflict, for he concealed from every mortal what passed in his bosom. At length, unable any longer to sustain this burden, he suddenly flung his knapsack over his shoulders, and marched off into the wilderness. Here he fell on his knees to pray; when those words came powerfully into his mind, "Thou didst well that it was in thine "heart;" but it seemed added—"Go back to thy house and "family, and first try to bring them near the Lord; after this

"I will let thee know what thou shouldest do." Accordingly he returned home, where he conducted himself in a pious manner, and I have reason to hope that at some future period he may become very useful to his countrymen.

If my time permitted, I could relate many more instances of the Lord's gracious dealings with our people; some of them perhaps, may appear hereafter, in detached accounts. I must not omit, however, the case of Esther. Her original name was Tray, a Coranna by birth. When she made her first appearance among us, I could scarcely persuade myself she was of the human species. Her whole carriage denoted brutality in the extreme. Her Kaross, or sheep-skin garment, was the most filthy I ever saw or smelt. Many a time have I thought, Surely it is absolutely impossible that such a being should ever be converted! But, where sin and wretchedness abounded, grace was still more to abound. Soon did her penitential tears begin to flow under the hearing of the word of peace, and when asked, Why she wept? the reasons she assigned were always so pertinent and proper, that I was convinced her understanding was far superior to what I had supposed. After some time, she found herself obliged to leave her husband, who had three other wives, and followed us in all our future journies. For more than a year she continued to be uneasy under a sense of her sins; but, at length, the Lord comforted her soul; she was baptized, and is become one of the most active, industrious, and useful members of my congregation. Her conduct is unexceptionable.

About this time, several Farmers having assembled at our house, to partake of the Holy Communion, a run-away slave made his appearance. We soon discovered who he was, and thought of sending him back to his master, agreeable to an order of Government. He, perceiving our intention, determined to be revenged, and while we were at worship in the church, contrived to poison our well. Our lives would certainly have been destroyed, had not a little girl providentially watched him, when committing this atrocious act. She gave

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us timely notice; the slave was examined, and we found in his clothes the remainder of the poison, which was a sort of moss, resembling human hair; this powerful vegetable has the property of contracting the bowels in a convulsive manner. The culprit was sent to Cape Town, and we returned thanks to the Lord for this great deliverance.

Another singular escape from death deserves to be recorded. In the evening of a day which was uncommonly sultry, I was sitting near an open window, when a concealed party of Boschemen were just about to discharge a volley of poisoned arrows at me; but, by the same girl who saved the life of Brother Kramer from the dagger of Vigilant, they were detected, and made off in haste.

During our continuance here, a man whose name was Peter Goeiman, repeatedly visited us from the Great River, in order to hear the word. He long withstood the humbling truths of the Gospel, refusing to be stript of his own fancied righteousness, and submit to the righteousness of God our Saviour. At length, however, he yielded; and while at work with Mr. Scholtz, (being employed in making a dam for the water) confessed that he had formerly hardened his heart against the representations of the Gospel, that he was in a miserable state, being unable to do any thing good, as he now clearly understood. He acknowledged that till lately he had been full of prejudices against our doctrine, having flattered himself that though he had done much evil, he had nevertheless done much good also. But now, since God had revealed this great truth to his mind, namely, that he had given his only begotten Son to be a sacrifice for him on the Cross, he had been gradually freed from his former prejudices, especially under a discourse from Mr Scholtz, in which the only source of all good works, the love of God, had been explained, together with the utter inability of a natural man to perform good works. "From "that time," said he, "I sought pardon for all my sins alone "from Christ, and in him I have found it. Now, I believe "in Jesus, and wish to be his eternal property, now I am "assured

" assured that I shall one day be completely delivered from " all my sin, and enjoy eternal happiness with Christ." Asking him, whether he did not wish to commend the truth to others? he replied, that he did so every day; and that his wife already afforded him some hope that she would yield to convictions, and this encouraged him, he added, to speak to others, declaring to them the name of that blessed **Jesus**, who had done such great things for him.

Before I conclude the narrative of my first stay at **Zak River**, it is proper to mention another remarkable deliverance, which the good Providence of God afforded me, from the hands of a person who came to our house under the fictitious name of Stephanos, a Greek by birth, and who, for making base coin at Cape Town, had been sentenced to death, but effected his escape from justice, a few days previous to that which was fixed for his execution. The rumour of this affair had indeed reached my ears, and when he came to my house, in the absence of the Brethren Kramer and Scholtz, who were gone six days journey from us with presents of tobacco, to invite more Boschemen to come and hear the Gospel, I thought I perceived tokens of guilt in his countenance. But his conversation was so religious, and his pretence that he came to assist us in building a chapel, so plausible, that I blamed myself for harbouring any suspicion, and therefore permitted him to sleep in the room next to my own. It should seem that he had contrived a scheme to murder me, that he might seize on my waggon and goods, and then depart to a distant horde. In the night, he actually approached my bed; but the Keeper of Israel, who never slumbers nor sleeps, was pleased suddenly to rouse me in a fit of terror, in which I cried out to him, as if privy to his bloody design. He was disconcerted; stammered an apology of a pain in his bowels; and then went away out of my house. In the morning I found he was gone off, having stolen my gun, and having taken with him many of the Boschemen, whom he had seduced, by pretending that the white men were coming to be revenged on them:

Boschemen,

Boschemen, having always an accusing conscience, are ever ready to take such a hint. My Hottentots pursuing them, overtook them in the desert; a truce was concluded, both parties piling up their arms at some distance, when Stephanos was compelled to restore my fowling-piece, and dismiss our Boschemen. Thus, retiring from the country by himself, he was met by Brethren Kramer and Scholtz, who obliged him to return to Zak River with them. This involved me in a fresh difficulty, and occasioned me much sorrow; for I was now certain that he was the identical malefactor who had broken prison at the Cape. I begged my two brethren to keep the wretch concealed at a distance from our premises, with a view to enable him to make his escape. In the night I met him, gave him my advice, some provision, and a bible, and suffered him to go away towards the Great River, little thinking what mischief he would there do to our cause, of which hereafter.

THE REV. MR. KICHERER'S

VISIT TO THE GREAT, OR ORANGE RIVER.

SEVERAL of the Corannas, from the Great, or Orange River, arrived at our Settlement about this time, repeating the invitation they had before sent us, to remove to their country, which is about 300 miles distant, and preach the word of life among them. We held a Council with our old people, all of whom expressed their determination to follow us. Accordingly we set out in May, 1801. Brother Anderson, who had joined us some months before, preceded us, with part of our property; Kramer, Scholtz, and myself followed at a distance, with the bulk of our people. In the course of our journey we found the country far more populous than we had conceived.

One of our company whose name was Katjee, was taken so ill on the road, that we expected her dissolution every moment.

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In this critical situation she was greatly alarmed, and admonished the people, in very affecting strains, not to trifle with their souls, nor to think real conversion an easy work. Her discourses on this subject made lasting impressions on myself and others; but, I am sorry to say, after she recovered her health, and was out of danger, she relapsed into her former carelessness.

Proceeding on our journey, we were joined by Cornelius Koopman, who had not been with us more than a single day, when he was struck with convictions while I was praying. When I first saw him, I perceived so much pride in his carriage, that I entertained a very unfavourable opinion of him; but no sooner was his heart touched by grace, than the Lion was changed into a Lamb; the haughtiness of his deportment entirely forsook him; and he appeared to be possessed of that deeply humbled spirit, which I always considered as the most conspicuous token of real grace. He became remarkably cautious in whatever he said, but discovered, at the same time, that "faith which worketh by love," in the exercise of which he enjoyed close communion with God. I recollect holding many a sweet conversation with Cornelius. "Ah," he would say, "how happy should I, poor sinner, think myself, were I "assured that Jesus is *my* Jesus; there would not be a more "blessed creature on earth than myself, I am so poor here, "that frequently I know not how to provide for my family: "I would gladly clothe my poor children, were it only in "sheep-skins, but alas! I have no supplies, for my few sheep "are all gone; yet had I rather starve here, where Jesus is "preached, than return to serve those Christians, who never "told me a word of God, or of Jesus, or of the way of salva-"tion." After this man had entirely surrendered himself to the Lord, his whole walk and conversation bespoke the sincerity of his faith, and he became a pattern of Godliness to all the company. Every day he would walk forth, three, four, or five times, into the solitude of the wilderness, (where I sometimes followed him unperceived) to hold converse with Jesus, by prayer.

prayer. Many a time have I watched him, at a distance, wrestling with God, and was put to shame by his importunity. It was also his custom, about sun-set, to take with him two of his children, whom he tenderly loved, to a solitary spot, that they might be present at his devotions. And here I would make a general observation that, when sitting by myself on some eminence, I often had the pleasure to observe some of my poor people, one here, behind a rock; another there, under a bush, earnestly engaged in private prayer: and seldom did Cornelius fail to appear with his two little ones in his arms, or led by his hand, whom he caused, with himself, to bow their young knees before the Lord. How was my faith strengthened by such cheering objects! I now plainly saw that the Lord Jesus had begun a good work among these poor heathen, and I was encouraged to hope, that he would triumphantly establish his church in this country, and cause his blessed word to be preached to the children, and children's children of the present generation.

Another person, named Roeloph, was a striking example of the power of divine grace. Having been deeply affected under the reading of the Scriptures, and praying in our morning service, I observed him sitting in a pensive posture on a waggon, apparently in great distress of soul. I approached him, and inquired into the cause of his dejection; when he returned the following answer: "O, my dear Sir, never could I have "thought that I was so great a sinner, such a monster of ini-"quity, and my state so dangerous, as I now perceive! God "is a holy and righteous God, and I am such a vile sin-"ner! O, the very thought makes me tremble, that God "thus! thus! (meaning, by his motions, in the twinkling of "an eye) may put an end to my life! O, if God should not "have mercy for me, then must I sink into the eternal pit. "O, I am greatly afraid, lest God should cause the earth to "open her mouth, and swallow me up alive. O, Sir, what "must I do to be saved?"——I answered his question, as St. Paul did that of the Jailer, at Philippi—"Believe in the Lord

"Jesus Christ, and thou shalt be saved." Let your fears, said I, drive you to the Saviour; lay fast hold of him as your Redeemer; and then you need not be afraid. But, woe be to you, if you seek peace from any other quarter, or try to find rest in the things of this world. Having approved of my advice, he daily applied by faith and prayer to Jesus, as a sinner who earnestly wishes to be saved by his free grace. But I know not the result of his profession, as he removed from us to a considerable distance among the Farmers.

About the close of the month we reached the Great River, which, in the dry season, is about half as wide as the Thames at London Bridge, and which was now so much swollen by the rains, as to be impassable: we therefore were obliged to wait for its fall. Our brethren Kramer and Anderson had previously crossed the River, and had begun to preach the Gospel to the people, among whom they found a considerable attention. While we waited for the subsiding of the waters, with our people and cattle, some of our friends on the opposite shore, who were bold enough to swim across, assisted us in constructing rafts. By means of these, we were enabled, in about a week, to get over the river, yet with great difficulty, for our raft sank so deep, that I sat up to the middle in water. Here we rejoiced to find a great hunger for the bread of life; some cried, and others fainted under the preaching of the word.

We found it necessary shortly to look out for another position, more distant from this dangerous river, the inundations of which are so sudden, that men and beasts frequently perish in its mighty floods. We pitched on a spot called Reed Fountain, which some of us began immediately to clear for cultivation. While we were thus engaged, with about twenty Hottentots, the Corannas brought us regularly, every day, three sheep, and three hollow bamboo canes full of milk, as a present.

Here it was that sleeping one night with Mr. Scholtz and my Hottentots, by the side of a little cart, the barking of my spaniel dog disturbed my rest so much, that I was quite vexed at him. The Hottentots, however, understanding the little creature's

creature's meaning better than I did, looked carefully around, and soon discovered a Lion near us, who, like a cat, was creeping along the ground, in order to make a spring upon us. Immediately they snatched up their guns to fire at him: but the Lion, finding we were so well prepared to receive him, turned tail, and retreated with the utmost speed. As brother Scholtz and myself lay nearest to that spot from whence the Lion approached, we felt peculiarly thankful to our Lord for this new preservation.

Being now comfortably settled, we soon found ourselves surrounded by crowds of different people—Corannas, Namaquas, Hottentots, Bastard Hottentots, and Boschemen, together with their numerous flocks and herds. The Corannas and Namaquas lived servants to the Bastards, having been reduced to this abject condition by the depredations of a monster, known by the name of THE AFRICAN, a Bastard Hottentot. This bloody man, having murdered Penaar his master, collected a band of robbers, with whom he made incursions into the Namaqua and Coranna countries. Some of these poor timid people sent him a message, requesting that he would restore a little part of their property, at least a Cow for each family, that they might have a drop of milk for their starving children; the wretch promised to comply with their wishes on condition that they would cross the river, and fetch the animals; but when they came, he treacherously tied them to the trees, cut out their tongues, or otherwise maimed them; some of them he shot dead. Being thus reduced to extreme poverty, they were glad, for the sake of subsistence, to serve the Bastards, who treated them with great severity, flogging and abusing them like slaves, and allowing little more for their support than the milk of the sheep which they kept. This horrid monster, The African, understanding something of colonial politics, has hitherto contrived to evade deserved punishment. How great are the blessings of a good civil Government!

All our new friends expressed great joy at our coming to live among them; but particularly the poor oppressed Namaquas

and Corannas, who looked up to us as a kind of protectors. Here we built a long shed of Timber, Reeds and Clay, the roof reaching to the ground. The middle part of it was our Church, at each end was a room, one of which was occupied by Brethren Anderson and Kramer, the other by myself and Brother Scholtz. The provisions were stored in my apartment. This building was appropriated to the worship of the Hottentots, another of a similar construction, was devoted to the instruction of the Corannas and Namaquas, whom we addressed by Interpreters. Divine service was performed in both places at the same time, each of us officiating by rotation. For the purpose of raising a considerable quantity of vegetables, we planted a large garden, which we inclosed by a wall.

It pleased God, at this time, to visit my faithful fellow-labourer, Mr Scholtz, with a heavy affliction; he was confined for five months by a dangerous illness, which left a lameness in his, formerly, athletic body.

Our labours here appeared to be attended with a peculiar blessing, a great desire prevailing among the people to be taught the things which accompany salvation. The impressions made by the Spirit of God on the hearts of our hearers were very remarkable. What I am about to relate will probably appear to some readers perfectly ridiculous, but it is a fact that we were always obliged to have a bottle of vinegar on the table, for the relief of those who actually fainted under alarms of conscience and powerful convictions. Certain it is that the tears which were shed at that period among these poor people cannot be numbered, and though we could not say that these strong impressions always issued in sound conversion, yet we have reason to believe they did so in many happy instances. But it is the province of my Brethren Anderson and Kramer to furnish the particulars of this work, as they are the stated labourers on the banks of the Great River. I shall however touch upon a few events which took place during my stay in those parts.

The most prominent of these was a visit of Brother John Kock, who was going as a Missionary to the Briquas or Bootsuannas,

Bootsuannas, a nation dwelling North East from the Cape, and about eight days journey from us; these people differ entirely from the Hottentots, resembling the Caffres in their stature, habits, and manner of life. John Kock brought me letters from my family in Holland, containing also the painful intelligence of the death of a very dear friend of mine at Cape Town. My feelings on this occasion were exceedingly keen, but blessed be the Lord who comforted me in my affliction.

Soon after this, the British Commissioners, Messrs. Sommerfield, Daniel and Truther, arrived here. We did our best to assist them in the prosecution of their journey to the Bootsuannas, accompanying them part of the way. John Kock followed them shortly afterwards.

Returning to the Great River on horseback, attended by one Hottentot only, I was once obliged to sleep in the open field. About midnight, our horses, which were fastened near us, began to be very unruly, and their noise awaked us both out of our sleep. The Hottentot was much alarmed, but seemed desirous of concealing from me the cause of this stir, to prevent my being alarmed also. Upon my interrogating him closely, he confessed that he saw a Lion at the distance of twenty or thirty yards. I myself soon perceived a pair of shining eyes, like two burning candles. The Hottentot, preparing to fire his piece, desired me to strike a light, and set the grass in a blaze. This being effected in a moment, we discovered a huge animal with his mane erect, just in the very act of springing upon us. At this critical moment, the Hottentot fired, and the Lion slunk away. This appeared the more extraordinary to us, as we could, next morning, trace his bloody foot-steps on the ground;—a certain proof of his having been wounded. In such a case, the Lion seldom, if ever, retreats, till he has avenged his blood: But the Lord was doubtless pleased to shut the mouth of this Lion. When we got home, the Brethren informed us that, during our absence, a Lion had destroyed eighteen of our Oxen.

I now

I now received the afflicting intelligence that Stephanos, who, after leaving our Settlement at Zak River, had gone to a horde of Bastard-Hottentots, commonly called Cornelius Kock's Kraal, had there set up for a Missionary and a Prophet, establishing his authority on the basis of superstition so firmly, that his will had become the law of every individual in the horde, and the most atrocious crimes were committed by him with impunity. Whoever ventured to murmur against his abominable acts of rapine or lust, was sure to be put into the stocks, or to be beaten unmercifully. Stephanos had erected a Temple, resting on pillars, with an Altar within, on which Sacrifices were offered. He had a number of select disciples, who, like himself, feigned trances, in which they lay for many hours, and out of which they pretended to awake with messages which they had brought from the angel Gabriel, or from God himself. Did the Impostor wish to gratify his lust, his covetousness, or his revenge? an answer from heaven authorized him to effect his purpose. Should any dissatisfaction or lukewarmness appear among his followers? immediately the judgments of God, yea, the conflagration of the whole world were immediately threatened. Cornelius Kock himself, the Chief, who possessed a vast property, was completely devoted to the will of this wretch. He would preach against us also, and we were apprehensive that his doctrine, like that of Mahomet, might widely diffuse its baneful influences among the neighbouring heathen.

After mature deliberation, and consultation with my Brethren, I undertook to go out, and try to stop his diabolical proceedings. As this measure was likely to be attended with danger, I took all our armed men with me. Stephanos, being apprized of our design, called a meeting of his followers, in which many messages from heaven were devised; he then told them that this was the important moment in which they were called upon to demonstrate their attachment to God and his Prophet; but that, if they proved unfaithful, fire would come down from heaven to destroy them.

We

We approached his party. Their eyes sparkled with rage. Stephanos stepped forward, and offered me his hand. I refused to take it, but desired him to walk with me under a tree, where we would decide the matter. My people accompanied me to the spot, and he was covered by his followers. With my Bible in my hand, I disputed with him four hours successively, and, I trust, experienced the peculiar assistance of the Holy Spirit. He insisted chiefly on the prophecy of Joel, concerning the visions and dreams of the latter days, and introduced many passages from the Revelations. I was enabled clearly to refute his arguments, to the great satisfaction of my people, who declared they had received light and blessings on that day, to which they had before been strangers.

Stephanos and his deluded followers were unconvinced; and becoming more and more enraged, they seemed disposed to do me violence: but this my vigilant guardians knew how to prevent. The Impostor himself conveyed to my mind a striking idea of the Chief of Hell. His eyes rolled and flashed; his tongue moved with incessant volubility, and he strove to vindicate all his atrocities by examples derived from the Scriptures.

I thought myself now fully justified in ordering my people to seize him, as a malefactor already under the sentence of the law, that he might be conveyed to the Cape for punishment. My order was instantly obeyed, and he was made a prisoner in his own temple. In a moment his crest fell, and he requested me, in the French language, (which the people did not understand) to set him at liberty, promising, in that case, to leave the country. I replied, that if I was convinced that he felt due contrition for his crimes, and proved it by a frank confession of his guilt, I might, perhaps, let him go.

Immediately, he spoke to the people, in a crying tone of voice, acknowledging that he had imposed upon them—that if they went on in his ways they would certainly go to hell—and that they ought to thank God who had sent them Teachers of the truth.

This confession had a wonderful effect on the multitude, who crowded round me, and thanked me heartily for what I had

had done, expressing boundless joy at their deliverance from the shackles of this tyrannical impostor. They wished now to send him away naked into the desart; but I interfered; and procured for him needful provisions, and a guide into the Namaqua country, towards the sea-coast, where I thought it possible he might meet with an European vessel, and so finally leave Africa. However, on his journey, he was recognized by Mr. Engelbrecht, a Farmer, who was also an Officer of the Militia; this gentleman, in the execution of his duty, attempted to arrest him, but in the scuffle unfortunately fell: Stephanos, seizing the opportunity, cut the throat of the Officer with a razor which was concealed in his book: after which he made his escape, and joined the noted robber, The African, beforementioned, with whom, I fear he still roves the desart.

After this event, I continued at the Great River a few days longer, preaching the Gospel at John Kock's Kraal. From morning to night they intreated me to instruct them, and I felt peculiarly happy in my labours among these poor Boschemen. I have dwelt the longer on this visit, as it proves how easily such people might be won, at least to make an external profession of Christianity, if means proportioned to the magnitude and importance of the object were duly employed.—At present, Mr. Anderson and Mr. Kramer are settled at that Kraal, and, I trust, are made a blessing to the people. Cornelius Kock, the Captain or Chief, has since been baptized at Cape Town, by a Clergyman of the Church of England.

Among the fruits of our labours in this country, Piet Goeiman, who has been already mentioned, may be deemed one. By his walk and conversation he graces the Gospel he believes, and is peculiarly dear to me. Old Berend is another seal of our ministry. He possesses a strong understanding, can read the Bible very well, and is frequently engaged from morning to evening in prayer and meditation. His conduct keeps pace with his profession. A more circumstantial account of these and other converts, will probably be given by our brethren who are stationed there.

THE

THE REV. MR. KICHERER'S

RETURN TO ZAK RIVER.

HAVING continued at the Great River about ten months, and finding that the produce of the land was insufficient for the support of our numerous cattle, we thought it expedient to separate. We began to remove in the month of March, 1802. The river being then low, we took the favourable opportunity of crossing it; but as we could not at that time pass the desart, we erected sheds of branches for a temporary residence, till we should be able to pursue our journey to Zak River. Here we celebrated the New Year; when all my people came to dine with me, and I preached to them on the parable of the Barren Fig-Tree. I was much indisposed in body at this time, owing, I conceive, to the want of bread; nor was I more comfortable in my mind.

I should have remarked, that in the month of January, the English Commissioners, returning from the Bootsuannas, requested me to assist them in procuring cattle; I therefore accompanied them to the Kraal of Cornelius Kock, by whom we were kindly received. Immediately I embraced the opportunity of preaching, and teaching the people, which I continued from morning to night.

My poor people, at home, were in the mean time in much danger of being deprived of all their property, by a Boscheman free-booter of great fame, whose name is Courakakoup. Providence, however, seasonably interposed, and prevented this mischief. About this time, General Dundas, the British Governor of the Cape, was pleased to make me a present of 100l. in reward of my services, and offered to promote me to the living at Rodezand, where Mr. Voss had been minister; this generous offer however I thought it right to decline.

Some of the Boschemen of the country about Zak River, who expressed a desire for our return to that neighbourhood, having mischievously given us false information, that considerable rain had fallen in the wilderness, (a circumstance which alone could enable us to pass it), we broke up our encampment, and commenced our journey. We had not proceeded far, before we were convinced that the Boschemen had deceived us. We travelled till the third day without finding a drop of water. Our cattle then began to be in the utmost distress; their looks indicated extreme anguish, and their piteous lowing seemed to forebode our destruction in this wilderness. At length we found a very small pool, just sufficient to assuage our own thirst, but not that of our animals. A girl was just going to drink, when, to our great mortification, we perceived that it had been poisoned by the Boschemen, for we discovered many heads of serpents swimming in it. I know it is commonly reported that the venom of serpents may be swallowed without danger, but our experience leads us to believe the contrary. Water thus poisoned will soon cause a person who has drank it to become so giddy that he cannot walk upright, and if an antidote be not speedily administered he will certainly expire in a few hours. It is, however, true, that Boschemen, being properly prepared, will drink the poisoned water without prejudice to their health. We were greatly distressed on the sight of these serpents heads, and knew not what course to take. I deliberated in my own mind, whether I should call the people together for a public prayer-meeting on this occasion, to implore of God a supply of rain; but having weighed the matter fully, I resolved to apply in private prayer to our Saviour, and being supported in this by my Brother Scholtz, we earnestly intreated his help in this our time of need. The Lord graciously heard the voice of our supplication, granting us, in the course of a few hours, such "showers of blessing," as put a period to our distress. We praised the name of Christ, and staid two days at this place to recruit our cattle.

On

On the morning which was fixed for our departure, one of our Cows came home with an arrow sticking in her flank. We immediately concluded that the Boschemen had driven away part of our herd. In these cases they oblige the cattle to run as fast as they can, and when any of them is unable to keep up with the rest, they pierce it with a dart; in consequence of which it falls on the road, and the carcase is fetched away by the robbers on the following day. The Cow which returned to us had been thus treated, and served us a messenger to apprize us of what had happened. I dispatched some Hottentots with fire arms to pursue the track of the banditti; and in the mean time travelled on with the remainder of the caravan. On the next day, my people joined us with seventy-three out of eighty Oxen which had been stolen from us. They had happily fallen in with the robbers, at the distance of a long day's journey beyond the hills, and recovered the property; but two of our horses had been killed by the fatigue.

Leaving my flock under the care of Brother Scholtz, I hastened forward, towards the residence of the nearest Farmers, partly that I might gratify my extreme longing for a morsel of bread, having been without this kind of food for half a year. I stopped on the road only a single night, urging my journey with all possible dispatch, in company with three of the best of my people, Cornelius, and James de Trees, and John Kotze, whose conversation was singularly spiritual and pleasant; happier hours than these I scarcely ever spent. At length I came within sight of the first Farmer's house, my joy on approaching which was inexpressible. My first request was for a piece of bread, which I immediately devoured with the keenest appetite. It is difficult to conceive of the gratification I enjoyed, when tasting once more this long-missed article of food. Shortly after this, I arrived in safety at my home near Zak River. I rejoiced exceedingly when I regained the favoured spot, where the Lord had shown me so many wonders of his grace and goodness. My dear Cornelius was overjoyed, and said, "O Sir! what happy times have we for-

" merly had here! This little house, could it speak, would " tell us what thousands of gracious words have here been " spoken in it, and how good the Lord has here been to us " poor Hottentots! '

A convenient opportunity presenting itself at this time for a visit to the Cape, I gladly embraced it, as I had conceived a plan of forming a regular congregation of Hottentots, for which purpose I stood in need of a variety of articles, and particularly a good stock of clothes. Nothing very remarkable happened on this journey, but, wherever I had opportunity, I preached to the people who collected at different places as before, and I humbly trust " the Lord gave testi- " mony to the word of his grace."

When I arrived at Cape Town, I received the money from the honourable Governor, which he had before promised to give me; and which I immediately laid out in the purchase of clothing, and needful utensils for our settlement. Here also I received the repeated offer of the Church at Rodezand, which, for the sake of my poor people at Zak River, I thought it my duty to decline.

As soon as I could dispatch my business at the Cape, I hastened back to my station in the wilderness; when I informed my people, that I had refused the living at Rodezand; and assured them that I would never forsake them, provided they should discover a spirit of industry, and would be more diligent than they had formerly been in cultivating the ground, and in other useful employments; but I told them that if they should hereafter grieve me, as they had done, by their idleness, they might depend on it, I would leave them, and accept of the Church at Rodezand. The people, in reply, promised me every thing I could desire, and assured me that I should have no cause to complain. I therefore immediately set about the erection of a more commodious building for a Church; to assist me in which, the Farmers lent me two slaves, one a Carpenter, and the other a Mason. The Hottentots began at first to help forward the good work; but their natural indolence

soon

soon made them weary of the labour *. I then repeated my former declaration, adding, that I would certainly leave them in the course of eight days, if I did not see an increase of their diligence. A scene ensued, which I cannot recollect without much emotion. They began to weep, and intreat me so importunately, that my heart melted within me; I then gave them my word that I would not desert them. The joy occasioned by this promise was excessive. Many of them clasped their arms round my neck; and I was convinced that they loved me far more than I had imagined. Just at this critical moment, the Clerk of the Church at Rodezand, arrived at our settlement with a second invitation. Had he come eight days sooner, I know not what I might have done; but now his labour proved in vain. In this matter I clearly saw the finger of God.

I continued about ten months at Zak River, during which time I formed a regular settlement, Mr. Scholtz proving very helpful to me. This spot is situated in an elevated valley surrounded by barren mountains, without a single tree to enliven the prospect. The Zak River is, in the dry season, a small brook which descends into the Fish River, which latter is supposed to lose itself in a plain near the mountains; both of these rivers produce plenty of good fish, of which, however, the Hottentots are not very fond, nothing but Mutton, Wild Cattle and milking suiting their palates.

Besides our Church, which is capable of containing eight hundred people †, we have a good dwelling house, consisting

* Mr. Kicherer, in conversation on this subject, informed us, that before he left the settlement, he had prevailed on the Hottentots to work two hours in a day, which he considered as a great point gained with people who, in their heathen state, never worked at all; and he hoped shortly to get them to work three hours in a day, and hereafter four; so leading them on by degrees to a life of activity and industry, becoming Christians.

† The dimensions of the Church are about sixty feet by thirty, which would be insufficient for 800 people, accommodated in the European manner; but the Hottentots sit squatted on the ground, very close together. The baptized sit on planks laid across stones.

of

of several rooms on one floor, the whole being built of stone. Nearly opposite the door of the house is the fountain, or spring, which supplies ourselves and our cattle with water. We have a good garden, inclosed, for our more tender vegetables, and garden-ground adjoining it for more hardy plants. Before our house, the baptized Hottentots have built themselves decent habitations, in the Farmers' style; and at the back of it the Heathen live in small huts. We have also a Cattle Yard, surrounded with a high wall behind the houses of the Christian Hottentots; and on the north side of the River, which is about three quarters of a mile distant, are our Corn fields *. The country round about us produces few plants, spontaneously, though it is well supplied with sweet and fertilizing springs. The heat, in the day time, is very great, and the cold of the night is very piercing. In the winter there are sharp dry frosts, which prove very destructive to the vegetables. We have no snow there, but it is visible on the tops of the distant mountains a great part of the year. In the summer months, from January to April, we have powerful rains, frequently attended with terrible storms of thunder and lightning, which are sometimes destructive both to men and beasts. The country produces little grass, but the cattle crop the tops of the low bushes. Unseasonable rains often produce unfruitful seasons. Shortly after the rainy season, the winter commences, when the crops are often destroyed. In the dry season, we are obliged to water our garden plants every day.

Amidst a variety of difficulties, we have been enabled to persevere in forming a Christian settlement, in this unpromising spot; and small as the beginning may seem, yet, all the circumstances considered, I trust it will appear that much has been done, and that there is reason to hope, with the blessing of God that much more will yet be effected.

* The Indian corn flourishes exceedingly, and grows to a great size: the Hottentots are very fond of this, especially when it is parched. The annexed view of the settlement, is taken from a slight sketch drawn from memory, by Mr. Kicherer himself.

While

While we were diligently employed in our attempts to civilize the people, we had the satisfaction to find that the work of the Lord prospered in our hands. An instance or two of the power of divine grace on the hearts of the people may be here mentioned.

James Scheffer, a converted Hottentot, and who had become a very circumspect character, one day told me, that he found himself to be one of the greatest of all sinners, and that as such he daily turned to the Lord Jesus, for that God, viewed out of Christ, appeared to him as a consuming fire. Now, he said, his earnest desire was not merely to be delivered from the punishment of his sin, but he longed to enjoy communion with God, and to be more intimately acquainted with that good Being who had so long borne with him; but how to obtain this communion he knew not. I then asked him what he understood by fellowship or communion with God. He replied, "Some-"times when I have been engaged in prayer, I have had a "sweet feeling, such as I cannot describe; it was just as if God "was no longer my enemy, and then I felt inexpressible love "to the Lord Jesus. But I want to be certainly assured of "this, that God is no longer my enemy: I want to be enabled "to say to him—"My Father;" but to do this I have never yet "found liberty." In answer to him, I said—That you find you are a sinner is well; that you seek after Jesus, and feel the joy of the Holy Spirit in your heart, is well too; but that you feel a repugnancy to say to God, "My Father!" is unbelief, and the very thing that deprives you of sweet communion with God, and of that blessed assurance of faith which is so strongly commended in his word. Were God your enemy, you would never feel that joy, or that love to Jesus, of which you speak, but rather dread and horror. You have certainly reason to believe that God is your gracious Father in Jesus Christ.—He afterwards obtained a full assurance of his Adoption.

Krissy, a daughter of the old Bastard Hottentot John, was blessed with an hearing ear and an attentive heart. I was first acquainted with her just before our removal to the Great River.

Her

Her convictions of sin were then powerful, and, on our journey, she told me that she had given up her whole self to the Lord, and was assured that he had accepted of her, and was become her friend. One day, being with a number of Hottentots in the field, engaged in digging up a sort of root, she opened her heart to me, and expressed with great fluency the warmth of her love to the Friend of sinners. "All that was precious in "the world," she said, "durst not come into comparison with "Him." At another time, when she was in a dry and barren frame of mind, the Lord directed me to speak a word in season, suited to her case. In discoursing on such an uncomfortable state, I was led to insist upon the privilege of a believer still to have free access to God, as it was not for the sake of our long or fervent prayers that he became gracious to us. After sermon, she came and informed me of her situation, and of the comfort she had derived from the discourse. "How happy is "it," said she, "that God knows all things, yea the most "secret motions of my heart; formerly, this idea used to make "me tremble, but now I rejoice in it. He, knowing my dis-"tress, directed you to speak that word to me; he has heard "my secret groans, and sent me relief." Some time after this her religious affections cooled, and she became more indifferent to the things of God. Perceiving this I said to her, "Krissy, you are no more what you have been. You do not "now retire for prayer as you formerly did."—"Alas!" she replied, "I am now afraid to approach the Lord; I have been "too bad of late." She was informed that this was a snare of Satan in which she was entangled, and which she must needs break through, going to Jesus, just as at first, with all her guilt and misery. She obeyed, and recovered her peace.

I shall now beg leave to give an extract from my Diary, which was published in Holland, in the ninth Number of their Periodical Accounts, and which I happened to bring with me when I came from thence to London.

On the 3d of October, 1802, I baptized four Hottentot men and two women. On the preceding day they had given a satis-

satisfactory Confession of our Calvinistic Creed, shewing that they were well grounded in the pure word of God, and that they had found solid consolation in the truth, in confidence of which they could venture into the eternal world; declaring also that they were desirous by their walk and conversation, to shew forth the power of Jesus Christ, in whom they believed; determined, henceforth, not to live unto sin, but unto him.

The solemn service was begun by reading the 52d, 53d, 54th, and 55th chapters of Isaiah. We then sang the 3d part of Psalm cxviii. The Sermon, which was on Rom. vi. 1—4, concluded with a short address. After which Psalm lxxii. ver. 7. to the end, was sung. When the first of these candidates for holy Baptism kneeled down, we sang Psalm lxxii. ver. 5. At the kneeling down of the second, we joined in that verse of the Evening Hymn—"Were we found sprinkled with thy blood," &c. The third kneeled down under the last verse of the same Hymn: and the fourth under the words—"Come Je-"sus make my sins to vanish." These verses were sung while they were on their knees, in order to receive the covenant seal of Baptism, the Minister laying his hands on their heads. The Ordinance having been administered, the Apostolic benediction was pronounced over each of them, singly. The following Christians were witnesses of the sacred transaction: J. Scholtz, C. Botma, Stephen Botma, Gerrit Maritz, and John Van de Werhuisen. Service being over, we had a Love-Feast together with our new brethren and sisters, being desirous to intimate that all the distinction which had before subsisted between them and us was now at an end, and that we should consider one another as members of Christ, supported by the same spiritual food.

In the evening of the same day we celebrated the Lord's Supper, when I discoursed on Rom. viii. 31—34, and there was much life perceivable among us. Our new brethren and sisters from among the heathen, partook of the sacred emblems with us, and we through grace, felt perfectly united with them. The hymn was Psalm lxviii. 10. During the

celebration of the ordinance, the High-Priestly-prayer of our Lord, in John xvii. with part of John vi. and Isaiah lv. assisted our devotion.

The conversion of these poor heathen was scarcely so surprising to us, as the cordial union of so many Christians with us in these exercises, though so contrary to their former customs and prejudices. But he who has the hearts of all men in his hand, convinced us that nothing is too hard for him, and caused them not only not to oppose our proceedings, but to manifest the spirit of brotherly love *.

After

* Mr. K. informs us, that the Dutch Colonists differ much in their moral character, and in their disposition towards the Missionary cause. "The more moral "and serious," said he, "gave me every assistance in their power, and I can "never be sufficiently thankful for it. Those who opposed us were generally "uncivilized and ungodly men, who were led astray by our enemies, and pre-"tended to suspect me of political views. The better sort of the Settlers instruct "their Hottentots and their Slaves, and through their instrumentality, some "have been savingly converted. But those Farmers who are notoriously wick-"ed, are afraid that the heathen will become too wise by instruction, and so re-"prove them for their wicked works."

It may here be observed, that the Hottentots are not slaves; they receive wages for their labour, more or less, as they live near the Cape or farther distant, or as labourers happen to be scarce, or the work heavy. Near the Cape, they get from five to eight Rix dollars for one journey to Cape Town; in the back Settlements, from six to eight sheep per year. Most Hottentots hire themselves out for a year; but the Colonists, under various pretences, attempt to keep them beyond their time, if they stand in need of them. Severe floggings are given on such occasions by unjust masters: but, on the other hand, some of the Hottentots are so rude and refractory, that they deserve very severe correction.

Few, among the smaller hordes of Hottentots, have any Chief. If there be a Captain, his power is regulated by his personal strength. He may flog a man who is weaker than himself; but he is content merely to scowl at a stronger rebel or malefactor. They have no laws, but every Chief follows the dictates of his own will.

The Boschemen are rarely without a Chief, who is generally the most cunning or the most daring among his Banditti. His merit lies in being the most bloody murderer among his gang, whom he never punishes for their crimes; but if a man has let slip a favourable opportunity of killing a Farmer or a Hottentot, the Chief is sure to call him to an account. In support of his authority, he is sometimes obliged to fight with his own people; who kill him without being punished, except by the relations of the deceased, who are strictly "the avengers of "blood."

After the Baptismal service, I went round, and shook hands with each of them, in the name of Jesus, to bid them welcome into his Church, as my dearly beloved friends. All the Christians present, joined in expressions congratulatory, and full of tender affection; the women embracing their sisters, and crying out—"God is performing wonders, in these "days, in this dry desart! Ah! what times do we live in! "How great is the Lord's loving-kindness, who reveals him-"self to such poor blind creatures!" Every one present was strongly affected; and the Lord himself was surely in the midst of us. As to my own feelings—I cannot express them. My thoughts, on this occasion, were too many to be counted. I could do nothing but weep, or speak broken words of love and praise, when I considered what the Lord had done among these people, by me, his poor unprofitable servant; and how my eyes now beheld that happy time for which I had longed so much, for which I had so repeatedly and fervently prayed. Things that once seemed to me next to impossible, were now realized. I was overwhelmed with wonder and gratitude while we were singing Psalm. lxxii. 5. "The desolate nation shall kneel before thee," (Dutch Version) I was constrained to cry—"Yes, thou God of truth, this "thou hast shewn to us, and art still shewing to us. Here "are the desolate people before thee, to make a tender of "their hearts, surrendering themselves for ever to thee, O "King Jesus, who hast shed thy blood for them, as a ransom "for their sins. O my God, who didst say to me, Go out "from thy country and thy family into a land which I shall "shew thee, eternal thanks be to thee from the bottom of my

blood," and who pursue the murderer through rivers and over mountains till they find him.

A circumstance, descriptive of their cruelty to their children, which was omitted in its proper place, may be here inserted. Mr. Kicherer says, "A little while "before I left the Great River, I saved the life of a boy, fifteen years old, whom "the Corannas were going to drown." But he adds—"Enough of this; my "soul shudders at the recollection of all these scenes of inhumantty, owing to "the ignorance of these wretched people."

" heart. Thou hast shewn great faithfulness to me thy ser-
" vant, and my eyes have seen thy salvation. Thou hast
" transformed the wilderness into a fruitful field, and the dry
" places into pools of water. Accomplish thy promises, that
" the enemies of thy cross may see, that Jehovah's wonder-
" working hand hath done this. Gird me and all thy ser-
" vants with strength to combat the old Dragon and his power,
" to take the spoil from the strong, proving more than con-
" querors. O, thou great Fore-runner, bless our poor ser-
" vices, and exert thy power still more and more, for we ex-
" pect greater things than these; Come, Lord Jesus, Amen."

When leaving the Chapel, it was pleasing to observe, how the poor Hottentots congratulated the new brethren and sisters; and how they encouraged them to live henceforth entirely to the Lord Jesus Christ. One, in particular, embracing his newly baptized friend, exclaimed,—" Ah! my dear
" brother, let go the world and its allurements; they are cru-
" cified to thee by the death of Christ; live and suffer hence-
" forth for him, keeping in remembrance your vows, and the
" holy Tri-une God will make good his promises to you;
" now you have nothing to do but to ask, and he will give
" you all you want."

At the close of this, as on all sacred days, it was truly affecting to behold the whole congregation, immediately after service, dispersing over the fields and hills, in order to meditate and pray over what they had heard and enjoyed. I give them the example, and they all follow me. Wherever I go, I meet with stragglers, engaged in solitary meditation, or lying on the ground, behind the bushes, or between the clefts of rocks, pouring out their souls to God in prayer.

On the Lord's-day no attention is paid to worldly business: from morning to evening, the whole time is employed in religious exercises, public or private. No victuals is dressed till after the last public service; nor are any persons seen loitering about; the people of the settlement have but one business on that day, and that business is the service of God.

On

On the 25th of December 1802, we had another Baptismal Solemnity. On the 22d, a number of Christians and Heathens arrived from various parts, to witness the pleasing transaction; and we rejoiced together under the influence of Divine Grace and Christian affection.

On the 24th all the Adults, who were to be baptized, namely, four men and twelve women, made their confession of faith, to the astonishment and confusion of many Christians, as they frankly owned. After this some questions were put to the children, which they answered exceedingly well. Among others, a little girl, between eight and nine years old, spoke for half an hour, without intermission, and with great propriety. This confession took up eight hours and a half. It was introduced by singing the 98th Psalm; and the attention of the congregation was relieved by verses, interspersed, of the Hymn—"O Zion's King, God's only Son," &c *.

On the next day, at ten o'clock, the solemn service began. The Christians vied with each other, in offering to stand witnesses to the baptism of the children of this new congregation. I preached on Romans v. 1, 2, concluding with an appropriate address, in which I called on the Adults to put off the old man, or the corrupt principles of their sinful nature, and to put on the Lord Jesus. The sacrament of Baptism was then administered, first to the Adults, and next to the children, (twenty-seven in number) the fathers holding them on their knees, and the mothers bringing their babes in their arms. We then sang our favourite hymn—"O Zion's King, &c." In the evening we sat down to a Love-feast, and afterwards to the Holy Communion. I concluded the day by preaching on Romans viii. 1, 2. It was a blessed season, our young Christians joining with us in brotherly fellowship, and partaking in our blessings. I was much fatigued, but the Lord strengthened me.

It was my intention not to baptize any more persons, till I should return from Europe; for I had now resolved upon going

* See a Translation of this Hymn, from the Dutch, in the Evangelical Magazine for December, 1803.

thither,

thither, partly for the sake of my drooping health, partly on account of some important domestic concerns, and also with a view of consulting the Directors of the Missionary Society in London, on the best measures to be adopted in future. But the greater part of the people who had continued with me from the beginning, came to me daily, expressing their earnest desire of receiving this token of the Covenant, for, they said, they also wished to be the servants of Jesus, declaring that they saw no other way of escaping from the wrath to come, but by the vicarious sacrifice of the Son of God. Having selected from among them such as appeared to me most fit to receive this seal of Covenant love, I baptized, on the 15th of January, 1809, Three Men, Seven Women, and Twenty-four of their Children. The joy was great and sincere. Those who had formerly been baptized, were exhorted to reconsider their obligations, as well as their privileges. This took place only two days before my departure from Zak River, so that we had not opportunity of rendering it so public, or so solemn, as in the former instances; nevertheless, the impression it left on all minds was very deep and desirable. Thus I left Eighty-three baptized Heathen at the Settlement, the whole population being about six hundred.—So far the Dutch Account.

In the course of the year 1802, I had an agreeable visit from Brother John Kock, who, with three of his Bootsuannas, (one of them a Chief, called Perry) and their families, had travelled to Cape Town. John Kock related a fact, which is certainly remarkable. He preached to the natives, (who are a more intelligent race of men than the Hottentots) the leading doctrines of the Christian faith; but, for some time, to no visible purpose. But on a certain night, which was very rainy, a Bootsuanna being in the fields, and not succeeding in making a fire, by the usual method of rubbing two sticks together, it came into his mind that he would pray to Jesus, whom he had heard could answer the petitions of his people; when, to his great surprize, the very next attempt proved successful.

successful. This singular circumstance impressed his mind, and induced him to become more attentive to the preaching of the Gospel; he began to discover the necessity of experimental religion, and there was reason to hope that the spark which was kindled in his mind would never be extinguished. O! the condescending love of God to poor blind creatures!

Perry conceived a strong affection for me, and asked a number of pertinent questions, such as, Whether the baptismal water differed in its nature from that of the rivers of Caffraria? Whether Jesus was the Saviour of Caffres as well as of Hottentots? How he could be God and man at the same time? He pressed me hard to go with him to his own country, promising that he would prepare every thing for my reception, and assuring me that he should esteem that day the happiest of his life when he should see me arrive at his Kraal. He even offered to go with me over the Great Water.

About the same time, I enjoyed an agreeable visit from brother Anderson, who informed me that every thing went on well at the Great River, and that the work of the Lord prospered much in those parts.

On the 17th of January, 1803, I took leave of my dear affectionate people at Zak River *, and proceeded to Cape Town, in order to take my passage for Europe. After try-

* Mr. K.'s parting was very affecting. The poor people wept bitterly. They laid hold on his hands and said they could not let him go. They said they would pray to God to bring him back soon; they thought they should die if he did not return. They expressed their apprehension that it was on account of their guilt, and because they had not sufficiently prized the ministry of the Gospel, that they must be deprived of it. A gentleman who saw them after Mr. K.'s departure said that no person must now mention his name to them, and that if any one happened to do so they would be extremely affected and weep much.

Mr. K. left the congregation under the care of Mr. Botman, a worthy pious man, a native, who had been a Farmer, but being determined to devote himself to the service of Christ and souls, he had sold all his goods and become a preacher of the Gospel.

Mr. K. left them with the assurance that he would return to them, if possible, in the course of a year, or little more. He left London Dec. 21, for Holland, expecting a passage from thence to the Cape very shortly.

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ing in vain, for some time, to procure a passage in a Dutch vessel, I was obliged, at last, to go on board a Dane. On the south of the Equinoctial, the wind was generally favourable; but after we had crossed it, we met with adverse winds which took us far out of our proper course. At length, we spoke with a ship, which communicated to us the distressing news that the war had again broken out; in consequence of this information we steered round Scotland, towards Norway, where we made a harbour, in which we were glad to find a shelter from the very heavy gales. From thence we proceeded, July 16, to the Texel, in the very entrance of which we were examined by an English Cruiser. I committed myself to Him, who never failed to be a refuge for me in the day of trouble, and he delivered us; for though the captain of the vessel examined our papers, which certainly proved us the fairest prize imaginable, he suffered us to proceed. We knew not how to account for his generosity, as every fishing boat was taken by the British: however, we were thankful to the Lord who had brought us safely to the place of our destination, we being the only ship of all those which left the Cape with us, that reached the Mother Country.

A GENERAL

A

GENERAL ACCOUNT

OF THE VARIOUS

MISSIONARY STAIONS

IN

SOUTH AFRICA:

EXTRACTED FROM

THE LAST ANNUAL REPORT OF THE DIRECTORS

OF THE

MISSIONARY SOCIETY IN LONDON,

MAY, 1803.

"THE Directors next proceed to inform the Society of the progress of the missionary work in their different stations in Africa; in which there will be found abundant occasion of thanksgiving to God. We begin with that at CAPE TOWN, under the direction of the brother Manenberg, sent out about three years since by our Society from Holland; and who, on his arrival there, was taken under the more immediate protection of the South African Society, and employed to labour in the ministry among a congregation of Christians, as well as to attend to the religious instruction of the heathen; the latter being more numerous there than at any other place in the colony. The energy and fidelity with which this good man discharged these important duties, have excited, indeed, the displeasure of some professing Christians, who appear to have acted under the influence of prejudice; but, on the other hand,

he has been favoured with the divine blessing in so great a degree, as to increase considerably the disposition to attend the public worship of God, by which means that efficacious grace has been communicated, which has brought salvation to many.

" Our next Missionary station is at STELLENBOSCH, about twenty miles from Cape Town; and is under the care of the brother Bekkar. This devoted servant of our Lord, had formerly resided in that place, and had been much affected with the deplorable ignorance of the heathen around him. In consequence of which, on his return to Europe, he offered his services to our Society, that he might entirely consecrate himself to the work of their conversion. He went out in the same ship with the Missionaries Manenberg and Verster; and the letters since received from him are highly satisfactory, conveying the pleasing intelligence, that several poor heathens embrace joyfully the Saviour of sinners, and manifest in their experience the genuine marks of a Divine work; and one of them, on the near expectation of her departure into the eternal state, expressed the most comfortable persuasion of her personal interest in the love of Jesus, and the redemption procured by his death. This useful Missionary has opened a school also, for the advantage of the children of the Hottentots; and mentions, in his last letter, that the number of those who then attended was thirty.

" Bastian Tromp, a native of Holland, and sent out by our Society, in connection with that at Rotterdam, is the Missionary who comes next under our attention. He arrived at Cape Town several months before the two Missionaries already mentioned; and laboured there with much acceptance, both among Christians and Heathens, till the period when Manenberg was appointed to fix his station at that place. In June 1801, he departed from thence to the spot where he has since exercised his ministry; which is called WAGGON-MAKER'S VALLEY.

" In the commencement of his labours he met with opposition from some persons in the vicinity, who, although bearing the

the name of Christians, were inimical to the instruction of the uncivilized heathens; and these men not only traduced the Missionary Cause, and misrepresented its object and tendency, but earnestly entreated the government at Cape Town to suppress the mission, and send away its leader, as a seducer of the people. The Governor-general Dundas was, however, so well convinced of the motive which induced this opposition, and understood so justly the beneficial influence of the principles of Christianity, in promoting the general interests and tranquillity of the colony, that he wrote himself to this worthy brother, encouraging him to remain there, and assuring him of his protection. Thus supported, he has continued to apply himself, with commendable assiduity, to the discharge of his duty; and labours amongst different sorts of heathens, such as Hottentots, Boschemen, and Slaves from Mozambique; in some of whom he expresses the hope that he perceives the work of the Holy Spirit.

"Another station is at GRAAFF REINET, which approaches the limits of the colony towards Caffraria, and where a considerable number of the heathen are hearing the word of life from the Missionary Vanderlingen. At this place the Missionary Society are now the proprietors of a piece of ground of 2660 feet long, and 537 broad; which is the donation of the Commissioner Maynier, a most distinguished protector and friend of the Missionary cause; to whom we have, on many occasions, been highly indebted.

"Hitherto we have had occasion to bear our testimony to the meritorious services of our foreign brethren in the African Missions. We have now the satisfaction to record the equally exemplary zeal and fidelity of one of our own countrymen, the Missionary Anderson: he arrived in Africa about two years ago, near the time that a deputation from the people, called the Corannas, had reached one of our Missionary settlements, entreating, that some persons might be sent among them, to instruct them in the Christian religion. This request having been repeatedly urged with great importunity, brother Anderson was appointed to this service, which he chearfully undertook,

in company with Kicherer and Kramer. After a fatiguing journey, they reached the place of their destination, called the Riet Fountain, which is on the western coast, in the latitude of twenty-nine degrees south, near the Great or Orange River. Here they commenced their labours among Heathens of different nations; such as Hottentots, Corannas, some Namaquas (whose general residence is to the north-west) and some Briquas, who reside in the north-east; and that numerous class of men, called Bastards. They were afterwards induced to remove from this place, by the repeated applications of a considerable number of Bastard Hottentots and others, who lived about eight days journey lower down the Great Orange River; and who were very desirous of being instructed in the way of salvation. They met them half way on the 3d of June, to their mutual joy, and found among them a general desire for instruction. The Missionaries reside in a house constructed with reeds, which is capable of containing about 400 persons, which is about half the number of those who were under their superintendence, and were gratuitously supplied with as much provisions as were necessary. Unacquainted with the principles of agriculture, these nations live almost entirely on animal food; and therefore are obliged frequently to change the place of their residence, to procure subsistence for their cattle. The Missionaries had attempted to raise corn; but did not succeed: they intend, however, to repeat with more advantages, the important experiment. They have not discovered among these nations any sentiments or observances connected with religion; but nevertheless think they are likely to receive the Gospel. They shew many proofs of affection to the Missionaries; and although they had been settled with them only six months, yet about twenty of them had begun to read, some could spell, and others were learning the alphabet: indeed, the disposition to receive this kind of instruction was so great as to render further assistance necessary; and we have reason to think, that it is by this time supplied. The Missionaries express the strong persuasion also, that spiritual impressions have been made on some of these heathens.

"There

"There are two other individuals who are entitled to be mentioned with respect in this Report;—one of them is named Verster, a native of Holland, who was sent out by our Society, to assist the Rev. Mr. Vos at Rodezand and its vicinity; and we have the satisfaction to hear that his occasional services in that district, are attended with the divine blessing. The other is a native of Mozambique, who had there been sold as a slave, and carried into the colony of the Cape: the providence of God then brought him under the awakening ministry of the Rev. Mr. Vos, and his grace accompanied the word, so as to render it effectual to his salvation. For several years his conduct has adorned the Gospel of God our Saviour; and for the two last especially, he has experienced an earnest desire of communicating it to others. This young man, the Society has redeemed from civil bondage; and as he has been favoured with strong intellectual endowments, he has been placed under the care of the Society at the Cape, to receive the advantage of a suitable education, to qualify him to accompany some other Missionaries to the extensive region of Mozambique. In the mean time, he is exerting himself with commendable zeal, in the instruction of the heathens at Cape Town.

"The individual, whose name we shall now add to this catalogue of worthy Missionaries, is our highly-revered and beloved friend Dr. Vanderkemp. The modest merits of this superior character would gladly retire from notice, and avoid all human applause; yet, against his consent, the decision of the Christian world, who contemplate the sacrifices he has made, and the dangers he has incurred, will assign him in the records of the Christian history a station advancing towards that of the first Evangelists.

"In our last Report, an intimation was given, that he was likely soon to commit the station at Graaff Reinet to the care of Vanderlingen, and to remove to a place at a considerable distance. In this journey, he was attended by a young Englishman, named James Read, whose conduct has been so uniformly becoming his profession, that he has acquired the particular affection of Dr. Vanderkemp, as well as that of the

Directors.

Directors. We have been informed that they arrived in safety, after a perilous journey at Algoa Bay, on the eastern coast of the colony, in the latitude of twenty-nine degrees south. About 100 Hottentots accompanied them from Graaff Reinet, under the escort of Major Sherlock; some of whom separated from them on the way, and others joined them; there were about eighty when they arrived at that place. It appears that this measure was the effect of a correspondence between his Excellency General Dundas, the governor of the colony, and Dr. Vanderkemp: the former, prompted by the humanity of his disposition, and the just sentiments he entertained of the influence of Missionary exertions in civilizing the natives, and promoting the peace and prosperity of the colony, requested the latter to furnish him with a plan for the formation of a Hottentot-village, with a view to their civilization. The plan which was suggested by Dr. Vanderkemp was approved of by the governor, who expressed his intention of supporting it, by furnishing provisions to the Hottentots for a reasonable time, and sending a part of the materials necessary for the construction of the intended settlement. This has been partly accomplished. At the time now referred to, the account of the signing of the preliminaries of peace reached the colony; and in the uncertainty respecting the power to which the sovereignty of it might ultimately belong, his Excellency thought it adviseable to postpone the final adjustment of this measure to the ratification of the treaty. Since that period, we are without any direct advices from Dr. Vanderkemp; but have received letters from Cape-Town, which mention, that the settlement at Algoa Bay had been disturbed by an attempt of some of the natives to plunder it, and who succeeded so far, as to carry off some of the cattle; which, however, were afterwards recovered; that he had been dangerously ill, but was happily restored, and that he had so far succeeded in his spiritual labours, that he had baptized five men, six women, and twelve youths and children. The doctor's own letters have not yet come to hand.

"We have learned from the Report of the South African Society,

Society, that our beloved brethren at the Cape, are exerting themselves, with unabated energy, to promote his kingdom among the surrounding heathen: for this purpose, they have erected a commodious building at Cape-Town; in which their prayer-meetings are to be holden; and where the heathen are to enjoy the advantage of private instructions and of the public ministry. They have also formed the important resolution of establishing a Seminary, for the purpose of communicating instruction to the converted heathen, and afterwards sending them out as Missionaries, or interpreters, to those regions in the interior, with whose language they are acquainted. Their zeal also is manifested by the intercourse which they maintain with serious individuals, who are dispersed in various parts of the colony: rousing into activity the latent principles of grace, and stirring them up to vigilant exertions, for the instruction of the heathen in their respective vicinities. We have also to mention the formation of a distinct Missionary Society at STELLENBOSCH, in that colony; the Directors of which have expressed their desire to maintain an intimate intercourse with ours, and a disposition to aid, with their funds, the measures we may pursue in Africa, so far as they can make it convenient: and in proof of their sincerity, they have already taken upon themselves the charge of the before-mentioned Missionary Bekkar, who resides in that place.

"We have the strongest reason to believe, that many thousand heathens in Africa are now hearing the Gospel of salvation from the lips of those Missionaries who have been sent out by this Society. We have also reason to hope, that many amongst them, who were lately afar off, have become fellow-citizens of the saints, and are now a part of the household of faith. A considerable number of the rising generation are receiving that instruction which is at once adapted to advance their station, and increase their usefulness in society; and which especially tends to form them into honourable members of the community of saints, and active instruments in promoting the kingdom of Christ. Among many of the Christians we ob-

serve

serve an energy unknown and unexerted before; a time of refreshing from the presence of the Lord, the effects of which are felt to the extremities of the colony. In many of the heathen tribes, there appears an attention to divine instruction; in many others, a desire to have the preachers of the Gospel sent among them; and various circumstances concur to encourage the hope, that their minds are under a sacred preparation for the Gospel-dispensation. Already our Missionaries are instructing those tribes and nations whose memorial has scarcely reached us, and is hardly to be traced in the records of history. Till lately, they have probably not heard of the fame of Jesus, nor the efficacy of his blood to procure the remission of their sins: others, equally unknown to us, but who have received some indistinct rumours concerning the object of our Missionaries, have expressed their desire to have some sent to them; and this, we have the pleasure to say, is likely to be soon gratified: as six more Missionaries will probably accompany our honoured Brother Kicherer in his return to Africa. Let us connect these in our daily prayers with their fellow-labourers, both in Africa and Otaheite, who are already entered into their Missionary warfare. Actuated, we trust, by the noblest motives by which the human mind can be swayed; they have relinquished the enjoyments of civilized society, for the disgusting intercourse of the rude and uninstructed heathen; some of them have suffered the want of all things; have been, like the apostle, in deaths oft, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. With the enjoyment of the approbation of Christ, which is their best reward, may they see also accomplished the next desire of their hearts, in the conversion of many heathens to him!

THE END.

W. Nicholson, Printer, Warner Street.

A

JOURNAL

OF

Brothers NOTT and ELDER's Journey

ROUND

OTAHEITE;

COMMENCING FEBRUARY 26, AND ENDING APRIL 5, 1802.

Friday, February 26.

THIS morning we left Matavai on a journey round the Island, to preach the gospel to the natives: before noon we arrived in the district of Hapyano, and took up our lodging for the night. At three p. m. we went round the district, and with difficulty collected about seventy persons, to whom Brother Nott preached. They all behaved pretty well. After service was over, several persons stopt a little, and asked various questions respecting Jehovah and his Son Jesus Christ.

Saturday, Feb. 27.] Left Hapyano and arrived at Vye-pupune. In the afternoon we returned to a small settlement that we had passed in the morning, called Héo-wow, and Brother Nott preached to forty-five persons who were pretty attentive. In the evening we returned to our lodgings, where we collected thirty people, to whom Brother Nott preached.

Sunday, Feb. 28.] Early in the morning went forward to Tearay: Brother Nott spoke the word to thirty-three natives. On our return to Vye-pupune, he spoke to thirty

at Nannoo-nannoo, and at Onohāā after much labour we collected upwards of eighty, who were singularly attentive during the time of divine service by Brother Nott. The sun was nearly down at the time we got to our lodgings. Very many of those spoken to, seem convinced of the depravity of their natures, as being the source of all their transgressions, and also of the absurdity of offering sacrifices to false gods. During sermon they often smile at hearing so many new things, to the truth of which their understandings seem to subscribe.

Monday, March 1.] Left Vye-pupune, and took up our lodging at Fāénā. After much labour and difficulty we assembled thirty-five persons to whom brother Nott preached. A great many people at this place were fishing, and would not leave off to attend sermon.

Tuesday, March 2.] Left Fāénā and arrived at Fāāoune; part of this stage we came by water, as the road is bad. In the evening we assembled upwards of one hundred and twenty persons to whom Brother Nott preached.

Wednesday, March 3.] We left Fāāoune and went in the canoe to Fāheite in Tiarrabboo, a little above the Isthmus. In the evening collected eighty natives, who were preached to by Brother Nott, and who were very attentive during sermon.

Thursday, March 4.] Left Fāheite and stopt at Tehóro. We went round the district and collected fifty natives, to whom Brother Nott preached the word. In the time of sermon Brother Nott said, that they and we had all sprung from one man and woman; a native called out, "What are their names?"—When any thing is put in the form of a question, they often give an answer immmediately, when Brother Nott asks, "Who is the true atonement for sins?" they sometimes reply, "Hogs and pearls." Some have told us since we left Matavai, that they never knew before that the Son of God is the atonement for sin; but that they always thought it was hogs. At three p. m. we left Tehóro, and

and stopt at Tevge-pohhe for the night. In the evening we assembled without much trouble upwards of one hundred and ten persons, who were spoken to by Brother Nott. Many of them were remarkably attentive, and said it was a true speech. When they are told that the spirits which come to them in the night (as they all say) and ask for men, hogs and their best property, are lying spirits; they seem readily to assent unto it as a likely thing. They also appear to credit the word, when told, that the heavens and the earth are the work of Jehovah alone: and they all seem struck at hearing, that no less an atonement will satisfy Jehovah, than the incarnation and death of his own Son.

Friday, March 5.] This morning quitted Tevge-póhhe, and on our way forward stopt at Teoneure: here Brother Nott spoke to twenty-three persons, who, although few in number, were rather inattentive. We went forward to Wate-íro and took up our lodgings for the night. In the evening we assembled about one hundred natives, to whom Brother Nott preached.

Saturday, March 6.] Left Wâte-íro and stopt at Wāhúa. Brother Nott preached here to seventy people. In the evening we arrived at Towtérā and took up our lodgings.

Sunday, March 7.] Early this morning we set out with an intention of going up the valley of Towtérā, to assemble and preach to the natives. We had not got far up the valley, when we found one hundred and twenty people assembled to partake of a feast; judging it a favourable opportunity, Brother Nott immediately began and preached to them salvation through Christ. About one hundred listened with a good deal of attention, the rest were so much taken up with making preparation for the feast, that they paid little attention to what was said. We went up the valley as far as people live. At noon we collected and Brother Nott spoke to sixty persons who were very attentive. In the evening assembled at our lodgings, and Brother Nott preached to seventy-eight persons. In the course of the

sermon this evening, Brother Nott said, that we knew that through the depravity of their hearts, they did not desire a knowledge of our God nor his ways;—A man immediately began to speak and seemed to insinuate that Brother Nott was wrong in saying, they did not desire to know; but, said he, perhaps we shall not be able to understand your religion, owing to the badness of our hearts. After service was over, a principal man stopt a little, and asked a number of questions respecting our God. He said, he felt a desire to pray to Jehovah, and asked if the false gods of Tāheite would not kill him, if he prayed to Jehovah.

Monday, March 8.] We remained at Towterā, and intended to have spoken to a neighbouring district, but were disappointed in our intention.

Tuesday, March 9.] Left Towterā, and removed to Wattetowte. In the evening we assembled the natives, and Brother Nott spoke to about seventy-five, who were pretty attentive during sermon. Had some conversation on religious subjects with a man who belongs to a small Island two days sail to the eastward.

Wednesday, March 10.] Continued our route about a mile, collected and spoke to sixty persons. Passed on to Attenooā, here in the evening we assembled and the word was preached to about one hundred and twenty natives. After service our host for the night, (a principal chief) said to his countrymen sitting by, that the foreigners have got the foundation or true source of knowledge, and that he would pray to Jehovah.

Thursday, March 11.] Proceeded on our way two miles, and stopt at Puppe-oorǒoā. Visited ten persons belonging to the eastern Islands. Spent several hours in conversation with them on various subjects. They are waiting for a wind to take them home. In the evening pursued our journey to Mutǒoe and took up our lodgings.

Friday, March 12.] In the morning went back to Puppe-oorooā, collected and spoke to thirty-five persons. At noon returned

returned to Mutooe, assembled and spoke to seventy-four persons. Afterwards sailed forward to Tarooróoa, where we in the evening collected and spoke to forty-five persons.

Saturday, March 13.] Left Tarooroōā and in our canoe passed the rocky and dangerons part of the —— end of Tyarrabboo. At Hotaboo we stopt to spend the sabbath.

Sunday, March 14.] Early this morning we went forward to the next district where we collected and spoke to fifty-two natives. In our way back to our lodgings assembled twenty-five more and spoke to them. In the evening at our lodgings about thirty persons were spoken to.

Monday, March 15.] This morning sailed forward to Ahoóe: collected and spoke to thirty-six persons; after which we, proceeded on in the canoe about two miles, and stopt for the night at Matáa. In the evening assembled and spoke to about ninety persons, many of whom were very attentive.

Tuesday, March 16.] Continued our route to Farre-mahórā: here in the evening seventy-six natives were collected and spoken to, who during sermon were very attentive.

Wednesday, March 17.] Left Farre-mahóra and came on to Wāpoóā: here we lodged for the night. In the evening collected and spoke to one hundred and thirty-three natives.

Thursday, March 18.] Came forward to Mattā-oāe. In the evening assembled and spoke to about one hundred and sixty persons, several of whom were very attentive.

Friday, March 19.] Much rain this day which prevented us from travelling.

Saturday, March 20.] Left Mattā-oāe, and came on to Puppe-ooroo, collected and spoke to one hundred and ten persons, afterwards proceeded forward to Taahótoo and lodged for the night.

Sunday, March 21.] Early this morning crossed a part of the Isthmus to a small district called Oópoo, and preached to sixteen persons. We were the more desirous of visiting this

this place because it lies somewhat out of the way. Returned to our lodgings. In the evening assembled and spoke to about ninety persons.

Monday, March 22.] Quitted Tyarrabboo and came to the district of Puppe-are, a little below the Isthmus. In the evening collected and spoke to about one hundred natives.

Tuesday, March 23.] Leaving Puppe-are, we next entered the district of Puppe-oorére; here in the evening after much difficulty assembled sixty natives and spoke the word to them.

Wednesday, March 24.] Confined within doors, as it rained constantly all the day.

Thursday, March 25.] Left Puppe-oorére and came on to the western end of Papparrā, where in the evening we collected and spoke to seventy-five persons.

Friday, March 26.] Came on to the eastern end of Pappanā, but as it was constantly raining could not collect the people.

Saturday, March 27.] Proceeded to Hafaéna. Since we entered the larger peninsula, our stages have been pretty long, as the principal people and many others are gone forward to Attāhooroo, to the ceremony that is about commencing. In the evening collected and spoke to one hundred and thirty people.

Sunday, March 28.] Early this morning went back towards the east end of Papparra, purposing to visit a valley there called Tāhāroo; but the river running through it was so enlarged by the late rains that we could not get up to speak to the people, we therefore returned to the sea-side and collected and spoke to forty-five natives. Proceeding a mile further, we collected and spoke to forty-five more. Continuing our route we came to another place, where thirty-six persons were assembled and spoken to. In the evening arrived at our lodgings.

Monday, March 29.] This morning early we went back to about the middle of Papparra, and in a valley called Tamārōoā

Tamārōoā sixty persons were collected and preached to. In the afternoon we came forward a mile beyond our last lodgings, and in the evening collected and spoke to one hundred people.

Tuesday, March 30.] Left Hafaéna, and came on to Attāhooroo, near the place where the ceremony is held, which commenced this day. Passed the great Marrai: saw several large hogs upon the altar, and several human sacrifices hanging on the trees. When we arrived at the meeting the ceremony for the day was over. Pomarre was offering as a present five or six large hogs to their great god Ooro on board a sacred canoe on which the ark or residence of Ooro is placed. Informed Pomarre that Jehovah is the true God; and there is none else; that hogs are not acceptable to him, that he is offended at them for killing men, and that Jesus Christ is the only atonement for sin. He was also told that Christ would come to raise the dead, judge the world, and turn the disobedient into the fire. At first the Chief seemed rather unwilling to hear, but those around him continued the conversation by asking questions, and at length Pomarre said, that he would attend to our religion.

Wednesday, March 31.] This forenoon a strange heathenish ceremony was performed on the beach. Their great god Ooro was laid upon a long stool covered with cloth, and the king, with several of the priests were sitting by, praying or chanting something to Ooro which we could not understand. They seemed to keep time with their drums and conck-shells. The natives stood so as to form a circle round the idol, to which several of them were exposing themselves in the most shameful manner, and every now and then calling out "Māévā-aré." This continued several hours, during which time a native, who pretended to be inspired by Ooro, was seen, with the most strained distortions of countenance and limbs, giving them directions for their future proceedings.

This

Thursday, April 1.] This morning the fleet moved down to the Great Marrai, where several large canoes were hauled on shore with great quantities of cloth upon them for a present to Ooro. The fleet kept about one hundred yards from the shore, while the priests were performing prayers in the Marrai, with the king and their god Ooro; the drums beating as yesterday. This continued some hours, and then orders being given, all the fleet shouted, saying, "Māévā-aré, Māévā-aré." After this, Ooro was carried upon mens' shoulders backwards and forwards along the beach, some of the natives running before the throng exposing themselves, and calling out as above, the fleet answering them in the same manner. After this a council was called, and Pomarre, with the king, and all the principal rātérā's met in the Marrai. The people of Attāhooroo sat on one side of the ring, and the king and Pomarre on the other, and the orators on each side spoke by turns. The purport of the meeting was to consult upon the manner how they should proceed in what they had to do. The king, after the people of Attāhooroo had refused to give up Ooro, who was in their possession, spoke himself, and demanded him. He was answered immediately by their orators in the negative. Pomarre then addressed himself to his son the king, in behalf of the Attāhooroo people, and requested him to yield to them, and suffer them to keep the god, as it seemed that they did not wish to keep him long, but only till a certain ceremony was performed. The king then directed his speech again to the Attāhooroo people and said, it should not be as his father had requested, and insisted upon their delivering up the god directly: But he was still refused. After asking a long time, he rose up in anger, and ordered all his party that were present to draw back. Immediately the cloth upon the canoes was plundered, and a number of the king's people took hold of Ooro and rescued him from the hands of the Attāhooroo people and ran to the sea side. It was then expected that the Attāhoorooans would

would pursue to take Ooro from them again, and so waf thereby commence; the fleet, therefore, was commanded to advance towards the shore, and all the muskets were loaded. However, the Attahooroo people were afraid and made their retreat into the valley. Orders were then given not to pursue them, and Pomarre, Edeā, with several of the principal men stood on the beach, charging the people to go to their canoes: but notwithstanding all that they could say, many pursued them inland, and dared them to return and fight; but they refused. Pomarre continued to send messengers to order his people to come back, which at length, through fear of offending, they did. He then directed the fleet to return to their quarters, which was complied with. Numbers of the people returned by land, and plundered the deserted huts as they went: all arrived at the place of rendezvous about sun-set. We were informed that the king as soon as their god Ooro was taken from the people of Attahooroo, commanded a human sacrifice to be sought for, lest Ooro should be angry at such treatment. Accordingly one of his own servants was killed upon the beach soon after the fleet got on shore.

Friday, April 2.] Quietness through the night. Early this morning the fleet sailed to Papparra on their route towards Towtérā in Tyarabboo, where the ceremony closes, and where Ooro is to be deposited according (as they suppose) to his desire. Before the king's party sailed, they set fire to the temporary houses they had erected for their convenience during the continuance of the ceremony.

This day we came on to the west end of Oparre. Saw but few people they being gone with the fleet.

Saturday, April 3.] In the evening collected and spoke to fifty natives.

Sunday, April 4.] Early this morning went back to Fāā; at one place collected and preached to forty persons, and at another forty-five more; several of them were very attentive. Arrived at our lodgings in the afternoon. This

evening brother Nott overheard several young men, who have accompanied us round the island, giving an account of our religion to some strangers in a very full and clear manner according to what they had heard. Afterwards brother Nott assembled them, and examined them, and laboured to impress upon their minds a sense of the great advantages they had compared with those of their countrymen who had only heard once. He also warned them of the danger of neglecting so great salvation. We were pleased to find that they had caught almost every idea that has been communicated. One boy said, "We sent the Duff last, if we had sent the gospel by the first ship, their feather-gods would have been thrown away long ago."

Monday, April 5.] Arrived at Mattavai about three p.m.

At every place we have been the natives have treated us with kindness and respect, and we have felt ourselves grieved at not being able to make some trifling return for the attention paid us in providing us food, &c. Owing to the ceremony at Attahooroo, we have not had an opportunity of speaking to so many people on the larger peninsula as we expected, nor to any of the principal ones. We have not observed so many sick in our journey as we thought to have met with from the number usually seen in Mattavai.

April 14, 1803.

By a letter from Mr. Jefferson, the Secretary of the Missionaries at Otaheite, to Governor King of New South Wales, dated February 3, 1803, which his Excellency has had the goodness to transmit to the Secretary of the Missionary Society in London, we have the pleasure to learn, that the disturbances which had prevailed in that island, were intirely ceased, and that tranquility was, contrary to all expectation, fully restored. Ooro and Pomarre retained their authority, and the Missionaries were enabled to pursue their vocations without molestation.

REPORT

REPORT

OF

The LABOURS, and of the STATE

OF THE

SOUTH AFRICAN SOCIETY,

AT THE

GENERAL MEETING AT THE CAPE,

On Wednesday the 25th of August, 1802.

Beloved Brethren and Sisters, Members of this Society,

Because we esteem it our duty, according to the laws of our Society, to give you an account of our labours and of the state of our funds annually, on the day of our General Meeting; we are now for that purpose, by the goodness of the Lord, assembled together: may it be under a looking up to Him, who has preserved us until this moment, that no evil has come near to our dwellings, and has enabled us by his gracious Providence to go on in his work, for the increase of Jesus's Kingdom. We can assure you, dear Brethren and Sisters, that our labour has not been in vain. For if we consider the great number of heathens, who come now under the preaching and teaching of our Brother Manenberg, in comparison of the few who attended in the preceding year; which of us ought not to feel the utmost thankfulness? praying that the Spirit of the Lord may help us in our work, and that the

time may soon arrive, when the light of the gospel shall spread among those who now walk in gross darkness. For this reason we wrote to the Society at Rotterdam, to assist us, because we are satisfied by their letters, of their zealous and stedfast endeavours to promote the cause of the Great Redeemer; yea, they wrote to us that it is the duty of every christian, who has received the Gospel to improve his talent for the honour of the Lord Jesus, to whom, in the day of judgment every one must give account how he has employed it, both as to himself and others, and particularly as it respects his own household. We have endeavoured, and the Lord make us faithful in his work, at our appointed evening Meetings, to encourage the christians in their good intentions to teach the ignorant and also the heathen. By this opportunity we also inform you that the London Society, has earnestly requested our constant correspondence, and promised us their help, we have also received agreeable letters from the Society at Stockholm in Sweden, designed chiefly to encourage us steadily to proceed in our work notwithstanding all difficulties, always trusting in the Lord, that He will bring forth light out of darkness.

Beloved Brethren and Sisters, when we look back upon the events of the past year, we cannot regret our difficulties; we have less occasion to dwell on the disappointments we have experienced, than to declare our gratitude to him who rules in Zion, and to whom belongs the power and glory; who has caused the work of our hands to be blessed—our difficulties remarkably to vanish—and the obstacles to the instruction of the heathen to be removed out of the way—so that the teaching of the heathen goes forward. By the account of the expenditure which we will lay before you, for our building which is almost finished, it appears that by the good Providence of the Lord, the hands of those who labour are not slackened, but trusting on Him, " whose is the gold and the silver," proceed in their work. Who does

does not rejoice? who is not astonished that this building is so furthered, without having had recourse to the funds of the Society, and that there remains so much cash in hand, as to be nearly equal to the charge of finishing it? We call upon you to unite with us in the resolution not to forget the benefits of the Lord. " Bless the Lord O our souls, and all that is within us bless his holy name." O that in dependance upon him we may proceed in our work, and manifest our love to others from the principal of love to Jesus.

The accounts out of the country, from Rodezand—Waggonmakers Valley—and from behind the mountains, as well as the desire for a Missionary at the Cogman's Kloof, and in the land of Old Niqua, which we shall lay before you, must rejoice every heart.

We assure you, dear Brethren and Sisters, that nothing through us shall be neglected, but on the contrary, every thing in our power shall be done, that we may prove ourselves faithful in the work of the Lord, and to shew by our activity, that it is our sincere desire to spread the glory of the Redeemer, for we have engaged to devote ourselves to promote the increase of his kingdom—O that we may always remember the maxim of our dear Redeemer; " no man having put his hand to the plough, and looking back, is fit for the kingdom of God." Our hearts become united through faith in Jesus, and we happily experience that his love is invariable, without the shadow of a change. May he work by the Spirit of Grace in all our hearts, and vouchsafe us when our days on earth are finished, to experience in full power, that his goodness is better than life.

In the name of the Directors,

G. E. OVERBECK, Secretary.

The Directors in the Land of Old Niqua to the Directors at the Cape.

DEAR BRETHREN,

THAT grace, peace, and salvation may be increased unto you from our covenant God is the wish of our heart. In order to satisfy your desire, dear brethren, at your General Meeting, we send you a short sketch of the transactions of the christians among us. It is here our custom, because we live six days journey from the public services of the Lord at Swellendam, every sabbath-day to assemble together, to spend the day in reading, singing, prayer and supplication, thanksgiving and edifying conversation. We also do not forget to keep our prayer-meeting at the appointed time. Here are some who keep a meeting every evening to teach their servants, the fruit of which is very apparent—the people were before very wicked, but now we see a great change. Some of them who employed the Lord's-day in visiting each other for the amusements of music and dancing, and even of drinking to excess, now come to our meeting, to hear God's word. Here are also several who look unto Jesus, and some mature and experienced christians.

Beloved brethren, receive this short sketch of our present situation. That which you wrote about Mr. Maunenberg, of his labouring with success, but not without great difficulties, is also the case with us; yet we hope to go on in the power of the Lord, not only to promote our own salvation, but also that of our fellow-men, according to the talent which the Lord has given us. We hope not to go a step out of the way on account of our enemies, since God's faithful promise stands fast for ever. The spirits of darkness may rage, but those who trust in the Lord, and labour to promote his cause, will not be ashamed.

We are very glad, dear brethren, that you have accepted our request for a Missionary.—We thank you heartily for your promise, to write to the society in Europe for one. We hope by that means the heathens here will be brought to the knowledge of our blessed Saviour. O how glorious would it be, to see the heathens in this neighourhood every sabbath-day come up to pray before the face of the Lord. May He give Salvation, Grace and Blessing, that the number of his subjects may increase, and his name be great among the heathen. We trust that the members of our Society in Cape-Town, will make a good use of all the means of grace with which they are favoured. O our dear Brethren and Sisters! you enjoy a privilege, which a great number of your fellow christians have not,—even to live near the preaching of the Gospel,—and though we are at present destitute of that privilege, we do not grudge you the enjoyment of it—but rather we will encourage you to praise the Lord for the same—We wish that the word which you hear may be accompanied with power to your souls, that it may make you lively, zealous, and active in promoting the honour and glory of the Lord.—Be strong in Him, and he will strengthen your hearts—O! how good and sweet it is to live near unto, and enjoy fellowship with our blessed covenant God and precious Saviour—O! when his love is shed abroad in our hearts, then we cannot but be burning with holy zeal and love unto Him. Pray and make much supplication therefore to the Lord, that he may give us more love, and more power to believe, then shall we bring forth more of the fruits of righteousness, which shall be to his praise through Jesus Christ.

Now we turn again unto you, dear Brethren, Directors, and wish that the Lord may gird you with Wisdom and Power, that he may enable you to take care of the cause of his kingdom—may he fill your hearts with love for the heathen. The Lord forbid, that your zeal should slacken on account of the difficulties and opposition you have to encounter.

encounter. May he make you as the three heroes of David, who went through the camp of their enemies, to fetch water out of the fountain at Bethlehem—so you and fetch water out of the fountain of Salvation, and bring it to the perishing heathen, that they may become a fruitful land. Now, Dear Brethren! The Lord be with you all, may he confirm the work of your hands, till the Heathen are given to Him for his Inheritance and the uttermost parts of the earth for his possession.

Be heartily saluted by us and all our Members,

Dear Brethren,

Your affectionate fellow-brethren in Christ,

T. C. Lambrecht
Adam Botah
M. C. Botah
Barent Staader.

Land of Gid Niqua,
April 23, 1802.

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1. *The Directors at Rodezand, to the Directors at the Cape.*

Dear Brethren,

We continue our labours in the service of the Lord, both among the christians and heathens. Since the departure of Brother Vos, our Minister, from hence, our congregation is without a Shepherd—nevertheless we have every Sunday in the forenoon, an edifying Sermon read by our reader in the church, and sometimes the Brother Missionary H. Vorster comes here, and holds a meeting on the Lord's Day—every Tuesday we keep a meeting for reading and conversation—and every Friday evening we have an useful reading congregation.—Once in a fortnight, on Sunday afternoon, we catechise the heathens, in the doctrine of our Lord and Saviour

Saviour—we keep also our Prayer Meeting every first Monday in the month among the christians, and on the same day in the evening among the heathens. Besides this, we have the pleasure to inform you, that Brother Vos for some months preached once a fortnight in the house of Sister widow Smith, to the heathens, consisting in number of more than a hundred, and not without a blessing, for their subjection to the gospel, since the preaching has been very visible. Many times they were much affected, chiefly when Mr. Vos preached his farewell sermon, from the words of the Apostle Peter, 1st. Epistle 2d. ch. 12th, and first part of 13th. ver. Some of them shew that they have received grace in their hearts; but this we leave with Him who only knows the heart and tries the reins—Our duty and desire is to continue in the work of Mr. Vos, every fortnight, if not prevented through lawful hindrances: four of our brethren have taken this work upon them.

Now we turn again to the christians, about whom we inform you, that those who are christians attend to family worship every day—but as far as we can judge, the Spirit does not work so powerfully among them now, as before—we think with them it is the time of winter—but God rules, and Jesus lives, who in his own time, which always is the best, will produce a happy change, when He again will give his holy spirit to blow on the dry bones by the preaching of the gospel. O that the Lord would hear our prayers, and give us again a good shepherd and minister!

2. *The Account of our respectable Correspondent Brother Peter Francis Theron,—at Wintercorner.*

The Lord's service among the heathens in our house, has been not only performed by my unworthy self, having twenty or twenty-five under my teaching—but we have also a great blessing by the goodness of the Lord. Some

of those poor heathens continue their morning and evening prayers, and shew by their actions that they have a sincere desire to serve the Lord, of such there are five,—from this work I never wish to decline.

3. *Bushfield.*

Our respectable friend and missionary, H. Vorster, informed us, that his labours there, in different places, are much blessed among the christians, young and old, as well as among the heathens in general.

4. *Honey Mountain.*

Our beloved Correspondent, Brother Ludwey Bothma, informs us, from his district, that there are some families, which teach their heathens, and keep their family prayers—and that some of the heathens have a desire to love Jesus—O may the Lord hold up the hands that hang down, and strengthen the feeble knees, for the beloved service of our Saviour Jesus.

5. *Picquet Mountain, behind the twenty-four rivers at the Goodman's Kraal.*

Our beloved Correspondent, Brother Joh. Lucas Visagie, has rejoiced us with the following account.

I have visited eighteen families, in which I have found one hundred and fifteen christians; among whom I count six, who are full of faith and love: two hundred and fifty-six heathens, fifty-nine of whom are taught; some of them make good progress, but have not the pleasure to inform you

you any particulars about them. Some among the christians seek Jesus, but have no boldness to make an open confession of his name—Yet the work of the Lord increases day by day.

6. *Behind Broad River.*

Our respectable Correspondent, Brother Peter Francis Hugo informs us:

That among the christians, five families keep stedfastly their family prayers, but the others very seldom; we keep here our weekly congregation by reading, prayers and singing, which is many times useful and attended with a blessing: but I cannot inform you that since my account in the last year, one is convinced. As to the heathens, the teaching of them in some families is not so much attended to as before—in the five above mentioned families they teach their heathens constantly, but as far as I know with little progress. O that the Lord may pour out his Holy Spirit in this country!

7. *Ryefield.*

Our beloved Correspondent, C. F. N. Hennop, wrote us the following account.

The Lord blesses my work, not only to comfort his children, but also to convince Sinners: a little time ago after our prayer meeting was finished, one says, O I must begin to change my life! Among the heathens I find now and then one who speaks the language of Canaan, which our Correspondent proves with some examples, and concludes his report thus: O how ashamed ought we to be, that such

 men,

men, who have not the scripture, give such proof of their faith:—there are many who live always under the gospel, who shew its fruits much less than the heathen do their faith, and persevere in the blindness of their heart.

The Lord bless you, &c. &c.

A. C. Broadryk, Secretary.

The Brother, Missionary Tromp, at the Waggon-Makers Valley—to the Directors at the Cape.

The time of my public service is appointed twice in a week, in the house built for it; every Sunday in the forenoon, from nine till eleven o clock, and every Tuesday in the afternoon from three till four—besides this I teach every Thursday in the evening in the house of one of our members—The number which hear me is different, sometimes forty, fifty, sixty, now and then eighty on the Sunday, and on Tuesday twenty, sometimes many more—sometimes less, according to the liberty which their masters give to them.

Besides these three appointed days, I keep every evening the service of the Lord, in the house in which I live, to them who belong to it—by declaring the gospel, or by teaching in the epistles. Concerning the progress of my work among the heathen, it is not now so unfavourable, as we should have expected by the circumstances which have taken place this year; many have a great reverence and attention for the gospel, and rejoice that they always hear nothing else, but a crucified Christ. Once a month I keep with them a prayer meeting on Sunday, then they all kneel down with me before the Throne of Grace, and pray our Saviour for a blessing to the further increase of his kingdom, among them and among their family. Great peace and love subsist here among the heathens—twenty now learn the alphabet—

alphabet—thirty spell, and five begin to read and learn the catechism.

Waggon Makers Valley,
August, 2d 1802.

Bart. TROMP.

Our Correspondent behind the Snow Mountains.

DEAR BRETHREN. *August* 8, 1802.

Upon your request which we received on the 6th of this month,—we feel it our duty to send you the following account. First we find here, by the blessing of the Lord, a Hottentot, an offspring of the Boscheman, called wild Schut, (or in English, Hunter,) who seems truly to be found in Jesus, and gives a good account of the hope within him. Here are five others, who, since the beginning of this year, are desirous of being delivered out of the state of their misery, and to obtain an interest in Jesus who was crucified; and they shew by their walk, that they seek those things which are above. Here are also some others, who sometimes seem to be convinced of their lost state by nature, but of these we cannot inform you more. Concerning our congregation, we do not find in general any slackening, but on the contrary they make continual use of the little means which we have here.

I hope you will be content with this short account—I wish you salvation, and salute you,

Dear Brethren,

Your Servant and fellow Brother,

P. L. de BRUGIN.

THE

The Society Pro Fide et Christianismo at Stockholm—to the Directors of the South Africa Society, at the Cape of Good Hope.

Dear and much beloved Brethren in our Saviour Jesus,

We have received your hearty and edifying account, which was precious to our hearts, and by which we were deeply impressed, so that we must praise the goodness of the Lord, by ascribing thanksgiving and glory to Him who sitteth on the right hand of the Majesty, who is wonderful in his work, and faithful to fulfil his promises.—Before this we had the pleasure of receiving a sweet and precious account of the English Missionary Society, of their great plan for the enlargement of the kingdom of Jesus. But about Africa we had not received any account before the arrival of your brotherly letter. Our souls rejoice and shout, that the light of salvation will now shine through your dark regions, where you are chosen to labour in the vineyard of the Lord.

We see the stumbling blocks that are in the way; we know the weeds which are to be plucked up,—and the great hindrances which you will have to encounter. But do we tremble? no,—we tremble not, God has begun the work by you, and he will finish it for the glory of Jesu's Kingdom—We do not tremble, for Christ has promised to his faithful servants, saying, "Lo I am with you alway, even unto the end of the world." We have a glorious hope, because it is grounded upon the promises given unto, and given from the Saviour, who has received from the Father all power, in Heaven and on earth.

We declare unto you, beloved Brethren, that we by this opportunity have great and lively feelings in our hearts, of the heavy and hazardous labours of the first teachers of the gospel. You have now the same work, and also the same

same promises which they had. You lay now the first stone of a church, which we hope shall spread through strange districts, light, comfort, grace and salvation. You preach the only Saviour, without bringing the doctrine of the cross into systematic ideas; that is our conviction, to which we keep fast.—You will probably become joyful witnesses here below, but certainly above, that the hand of the Lord was with you, and that those eyes which you have opened by your preaching through the grace of God, shall see their Redeemer, and their tongues speak his praise.

We are very thankful for your letter—and wish for nothing more, than to establish with you a brotherly unity.—May we grow stronger in grace from time to time—more and more aim to promote the glory of God and Christ, to the edification of our own souls and to encourage one another in the work to which the Lord has called us. In particular we are glad that you, beloved Brethren, will give us an account, from time to time, of your labours; that will be to us of great importance, and will no doubt give us much occasion to praise the Lord, and to rejoice in Him. We also will inform you of what is remarkable with us—we send you with this a copy of our new plan and of our members.

The best blessings out of Heaven be with you: we shall remember you, beloved Brethren, in our prayers—that the power of God, and the spirit of Jesus Christ may rest upon you, and upon all your labours, like as before upon the Apostles. We wish that the hope of glory may dwell within you, and give you power and strength to go on in your work without fainting, to collect together the lost sheep, and bring them to their Great Shepherd.

We are, Dear and much beloved Brethren,
In our Saviour Jesus,
Your Servants and fellow Brethren,
A. LANTINGHAUSE
O. LINDERHOLM.

EXTRACT of a LETTER

FROM

Mr. JOHN IRWIN.

CAPE OF GOOD HOPE, June 2, 1803.

To the Directors of the Missionary Society.

An opportunity offering itself to me, I gladly embrace it, in writing a few lines by Brigadier Major Lipsley, who will embark for England in a few days.

Notwithstanding I have used all possible means to remove from the Cape, in order to join my beloved brethren at Algoa Bay, I have hitherto been disappointed; but when the Lord's time is come, a door will doubtless be opened. Two ships being about to sail from hence to that place, with soldiers and ammunition for the garrison, (and having no opportunity to go by land,) I requested of Governor Jansens, a passage in one of the vessels; but his Excellency said, this was impracticable, on account of so many soldiers being on board; he assured me, however, of his esteem and assistance.

After this I went to Rodezand, where I found many of the christians in a cold and indifferent state; but the Lord made me faithful in the warning and exhorting them, and sometimes in preaching, though in much weakness, on account of my very imperfect acquaintance with the Dutch language; nevertheless, the word was attended with power, and a considerable alteration for the better is visible. Some who

who were slaves to Satan, led captive by him at his will, are now rejoicing in God their Saviour. Yea, the Lord works powerfully in many *children*; such a pouring out of the Spirit I never saw before in any place.

This work of God is not entirely confined to the Christians; many of the heathen, who before had no pleasure in the service of God, are now constrained to say "what shall we do to be saved?" Others of them, who were in a backsliding state, are brought back to the Shepherd and Bishop of their souls. The last time I preached at Rodezand to the heathen, whose number amounted to eighty, (besides christians,) there was such weeping that I could scarcely proceed. One poor slave maid told me that her heart burned with love to the Lord Jesus Christ, and that it was since my coming to Rodezand that she began to see her lost estate; nor could she rest till able to say "I know in whom I have believed." Others, like Jacob, are wrestling for a blessing. How far this work will proceed, I know not; it is evidently, however, the work of God.

I have received a letter from Dr. Vanderkemp, who says he will send a waggon for me the first opportunity. He has also sent for Mr. Wm. Read, who was left here by Captain Wilson to learn the Dutch language, to go with me. His intention is, if it please the Lord, to erect another mission, on or near the Great Fish River, for the instruction of the Caffres and Hottentots.

My present intention is to go back again immediately to Rodezand, and remain there, till the Lord opens a way for my going to Algoa Bay.

May the Lord Jesus crown all your undertakings with his blessing, and make me faithful in the discharge of the important work he has appointed me to do.

I am &c. &c.

JOHN IRWIN.

EXRACTS

FROM

THE JOURNALS

OF

DR. VANDERKEMP AND MR. READ,

After their Settlement at BOTA'S PLACE.

On the 7th day of March 1802, we took possession of Bota's Place, having then one hundred and sixty Hottentots with us. We found here an abundance of grass, timber, and limestone, a dwelling house of three rooms, another house fit for a church and school, and a third where we placed our printing office. I gave to every family eight hundred square paces of land, to build a house on it, and make a kitchen garden. Every morning and evening we met together in the school for our private worship, in which I read a chapter out of the scripture and explained it. Twice a day we gave instruction in reading and writing, for which we printed a little spelling-book of 3138 monosyllables. I preached once a Sunday and catechised Wednesday and Saturday afternoon and evening. We had not resided here long, before we perceived in intermittant agues and diarrhœas, the pernicious effect of stagnated water in our neighbourhood. I myself was attacked by them, which was followed by a severe rheumatism, called here a *lame sickness*, which

which occasioned me to keep my bed during the space of eleven months, from which I am not recovered yet (March 30, 1803,) so as to perform any public duty; which therefore my dear Brother Read was obliged to perform alone, who took on himself all its different parts with readiness and gladness, and who perseveres in it indefatigably and faithfully till this moment. Besides this, not minding wind and weather, to go and preach to the English Garrison, almost every Sunday, in Fort Frederick till its evacuation. The account, which was sent to us by many of the English Soldiers, who were converted under his service in Graaff Reinett, filled our hearts with joy. They wrote us that the work of the Spirit of God extended itself still more, since our departure, that Brother Vander Lingen had conversation with them, and that they had built a small house, in which they held religious meetings. We have sent some of their original letters together with this account to England, with a request to communicate them also to the Society in Holland, and we doubt not, but that they will fill also your mouths with praise, and your hearts with thanksgivings to God.

On the same occasion, as I mentioned our circumstances to the Governor, I wrote him about the case of Klaas Stuurman, with whom I afterwards, upon the desire of the Governor, had a conversation at the Zwartkopt River. Klaas declared himself inclined to turn his eyes away from all hostilities, and accept of the offer of some advantages promised him by Government. This displeased some other chiefs of the plundering Hottentots so much, that they not only attacked Klaas, took away his people, cattle and arms, but also threatened to treat us in the same manner, looking upon us as the cause of the resolution which he had taken. Captain Stuurman, to save his life, fled to T. Conga, chief of a troop of Caffrerians on this side the Fish River, who caused us to be informed, that he approved of the behaviour of Klaas, and had taken him under his protection. In the

mean while the Governor had caused a strong detachment of Colonists commanded by the famous Tjaard Vander Wolt, to be marched into this region against the plundering Caffrerians and Hottentots; after he had issued a proclamation, that those, who would leave the plundering tribes, and go to Graaff Reinet, Fort Frederick, or into our Institution, should have freedom and protection. This detachment however, attacked promiscuously the Caffrerians and Hottentots on this side the Great Fish River. Looking upon this as pernicious to the rest of the Colony, I gave my sentiments upon it with boldness; and wrote as well to the Governor Dundas, as to the Fiscal Van Ryneveld, that according to our opinion, if the detachment proceeded in this manner, and were not recalled in time, it would occasion its own destruction, and that of all the Colony. I urged also that Klaas Stuurman and his people might be protected, and that the promises made to him in the name of government might be fulfilled. But it appeared from the answers which I received, that the Governor was prejudiced against Klaas Stuurman by his enemies, and suspected him of falsehood and fraud. Our Institution making us as an object of the hatred of the Colonists, we also were described by them as men, who stood with the plundering Hottentots and Caffrerians in a connection which was dangerous to the good inhabitants, and that we caused our Institution to be a place of refuge for robbers and murderers. The truth was, that we never had had a connection, with any of the plundering troops; but that we took into our Institution those who separated themselves from these troops and from aversion to their former behaviour came daily to us to hear the word of God, and to conduct themselves peaceably according to our rules. The consequence of this however was, that we received on the 3d of August from Government, an order whereby we were prohibited from receiving more Hottentots, of entering into any connection with the tribes at the Sunday River. By this order we were, to our great sorrow, forced

to

to refuse many of these unfortunate people, principally women and children, who nevertheless rather chose to maintain themselves in the woods amongst the brutes, than to return to their tribes. We admonished Klaas Stuurman not to take any part in the hostilities between the farmers and Hottentots, and to convince the Governor and his enemies, of the sincerity of his subordination by such a behaviour: he declared this to be his intention, and that he would suffer injustice rather than break his word. His behaviour, together with that of T. Conga, has been irreprehensible till this moment. The Modankish Caffrerians and plundering Hottentots proceeded in the mean while, to repel force by force, and attacked the detachment. They forced it to leave this tract of country entirely, and pursued it till over the Gamto's River, where its Commander, Tjaard Vander Wolt, fell, and the whole detachment was dispersed.

In the mean while, as we had to labour on all sides with difficulties and opposition, which threatened us some time with a total destruction, (the war between the farmers with Modankish Caffrerians and plundering Hottentots, was going on very cruelly, and the Governor by this accidental circumstance, seeing himself forced to suspend the extent of our Institution) God, however, proceeded irresistibly in his work; his hand evidently supported us, and the Governor assisted us, as much as possible. He not only took care that we should find a good stock of provisions and other necessaries for our people in Fort Frederick, but he sent us on different times more victuals, corn for sowing, and utensils for building and agriculture, by which we are able to sow wheat and barley, as well for general as for individual support. This labour, however, went on slowly, because the ploughs became frequently useless, and our oxen used for that purpose, were often stolen away by wandering plunderers. A remarkable circumstance of the care of the Lord, in order to assist us in his work, we cannot pass by in silence. Our people being frequently dispersed, it was very difficult

difficult to call them together, to the school and exercise of the worship; for this a bell was wanting very much, and we did not see any means to get it. But He who commands the sea and the waves, permitted a ship, sent to us by Government, with different things, entering into the Bay, to strike on a rock, and to dash to pieces; the crew and the cargo were saved, and the sea cast up the *Ship's-bell* for our use.

On the 6th of Sept. the Governor, accompanied with two Aids du Camp, landed unexpectedly in Algoa Bay. I being unable to leave my bed, he paid us a visit at Bota's Place; inquiring what we deemed proper he should do for our security, because circumstances compelled him to transport the Garrison from Fort Frederick to the Cape. We found him still prejudiced very much against the Hottentots. After he had desired the company to leave us alone, I found a good opportunity to tell him my opinion without any reserve. He approved of our Missionary endeavours, and promised to recommend us sincerely to the Dutch Governor, who was daily expected. On the 14th, I wrote him for the last time, and because his Excellency wished to speak with me once more in Algoa Bay, or in case of impossibility, with my Brother Read, authorized by me, to act with him in my name, I caused myself to be brought in my bed thither, accompanied with my Brother Read. In this whole district, no inhabitants were found, but only a few, who had promised to remain in a battery of the Fortress, till the Dutch came to take possession of it. The General wished, that we also would remove with our Institution, into the Fortress, and offered us all the remaining buildings for that purpose. I was for several reasons obliged to refuse it, because our people looked upon the farmers as their great enemies; but we reserved to ourselves the right of making use of it, in case we were unable to keep ourselves any longer in Bota's Place. The General, who regarded us almost as dead men, if we did not accept of his offer, proposed to us, as a last remedy for

our

our preservation, to sail with him to the Cape, and to defer the instructions of the Hottentots in this region, till more favourable circumstances should offer themselves. To this I answered, " that I hoped to remain faithful to the " calling, to which God had called me; that even if " I knew, that I could save my life by leaving them, I " should not fear to offer it for the least child among them." I related also what a powerful Preserver God had already been to us, and that this being my firm resolution, my Brother Read, freely, without looking upon my declaration, could speak now for himself. It pleased the Lord in this moment to strengthen his faithful servant so much, that he declared; " although I might determine to leave my place, *he* however, had resolved never to follow my example, but to venture *his life* with our people." Then the Governor desisted, and I returned to Bota's Place. My Brother Read stopped two days longer in the Bay, in order to receive from the General, the following, as a present for our people: 6000 pounds of rice, 6 casks of salt meat, 200 sheep, 59 labouring oxen, 11 milch cows, 96 horn-cattle, 3 waggons, 1 fish net, 1 corn mill, 2 corn sieves, 1 smith's bellows, besides different utensils for the agriculture; after which the English embarked immediately.

After they had departed eight days, a troop of plundering Hottentots attacked our place in the middle of the night; and having fired about fifty times with muskets, took away all our cattle. All our endeavours to persuade them to a friendly agreement were in vain, they did not give any answer but by firing. One of our most esteemed Hottentots approached them, and spoke in a friendly manner, but they cried, *Look—there comes a peace-maker—kill him, shoot him!*" upon which he received a ball in his leg. We hoped, that they would have been content with our cattle, but it seemed that their intention was to kill us. They made an assault on our dwellings, and made for that purpose use of our cattle in the Caffrarian manner. Providence so ordered it that Brother Read had laid

of the Colony to the Dutch, because we have till this moment (31st of March, 1803,) received no letters from Government. We are informed, that they have sent us letters twice, which are destroyed by the colonists, having killed the messengers.

On the 18th of September, the number of our Hottentots with their wives and children, was three hundred and one in our Institution, but is diminished again since our residence in Fort Frederick. These were the circumstances of our outward situation. To this we may add, to the glory of God, that the preaching of his word has been accompanied with the power of his Spirit, and that his holy arm revealed itself more and more in the conversion of many.

In the months of August and September, we perceived first a more general conviction of sin, and a sincere desire for Jesus Christ, chiefly among the children. The number of enlightened increases from time to time, and many are touched by the preaching of the word of God, and the examples of others. Long before day-light, several go into the woods, where approaching in silence, (which our Brother Read did frequently,) you may daily hear their fervent prayers.

When returning from Algoa Bay, on the 17th September, I left behind Brother Read, and was unable to perform any public worship, but Brother *Cupido*, and another converted Hottentot, called *Samson*, requested me, that, however, the usual morning and evening prayers might proceed, and that they by the assistance of God would endeavour to speak a word of edification to the people, and to pray and sing with them. They also related to me, that on the last day a great many had been with them, declaring, that they saw they should be lost without Jesus. I spoke and prayed with these two, but found that they spoke to me with less boldness, than to their own countrymen. On the following day an old woman named *Rooye*, and

and a girl of about fourteen years of age, called *Hesje Ourton*, and a Hottentot named *John Vogel*, were enlightened. Brother Read observed, that they, although appearing to us faint-hearted, addressed themselves with astonishing boldness and zeal to unconverted sinners, whom they met with, about their dangerous situation. The number of enlightened increasing, we held every Sunday afternoon with them a particular meeting, in which we inquired after the proceedings of the work of grace in their hearts by a familiar conversation; we found that some were touched first by hearing the word, several by the example of others, and some by dreams. One Hottentot named *Willem*, sitting in the field by a fire, a snake jumped out of the burning wood, which attacked him, and stung him several times in his leg. From fear he fell down backward on the ground, but finding himself not hurt, he was struck in that moment by God's preserving Providence, and his own ingratitude: and we entertain great hope, that this impression is succeeded by a repentance not to be repented of. We are, however, obliged to mention, that many who seemed in the beginning very zealous, afterwards returned to a state of indolence and insensibility. We have been obliged to exclude four others from our *meeting of experience*. Three of them, however, after having shewn, with a flood of tears, repentance of their trespasses, and, as we hope, by the immutable grace of God, have returned to their former love; the fourth remains till this moment hardened: only one or two left our *meeting of experience* of their own accord.

We recommend ourselves and our Institution, to the remembrance of the Brethren and Sisters, who take to heart the interest of Christ's Kingdom.

(Signed) T. F. VANDER KEMP,
JAMES READ.

EXTRACTS of LETTERS

FROM

DR. VANDERKEMP,

To a Relation in Holland.

April 6th, 1803.

" I have a faithful assistant in Brother Read. We have to struggle with a great many difficulties, but God's powerful hand supports us. Since last September, we are able to number at least twenty Hottentots, of whose sincere convertion to God we have no doubt."

" God proceeds daily in enlightening others of our people, which gives us great reason for thanksgiving and joy; several begin to read very well, but we have no books for them. I wrote to the Society for some, a long time ago; I perceive they have twice sent a box of books, and also one at least from London, but they have never been received at the Cape. I now write anew to provide us with them, and hope they will come more readily on account of the peace. I am concerned also that I have no books for my own use, mine having been for the most part stolen, or become useless.

Extract

Extract from a Letter of Dr. Vanderkemp, to the Dutch Missionary Society.

April 6th, 1803.

In the government of this small congregation, we follow no other example than that which the Lord Jesus and his apostles have left behind. Accordingly we keep the old Agapæ, (feasts of love, Jude 12, and 1 Cor. ii. 33, 34,) once a week, and which we always conclude with shewing forth the death of the Lord, in the Holy Supper. The good effects of this regulation are very evident among us; for, speaking during these feasts of charity in a familiar manner, chiefly of the passion of Jesus, and the intention of the sacrament, our people acquire, insensibly almost, a clearer insight into the nature of the sacrament, not to mention other advantages.

We have no fast-days nor holidays; the Lord's day, however, is more particularly chosen for our religious exercises We also celebrate, occasionally, remarkable events in the church of God with thanksgiving. We keep likewise, Monthly prayer meetings. Our greatest pains are to arm our people against discords and divisions in the doctrine.

We are extremely in want of dutch books for the exercise of our people; we thirst for them, as for water. Five or six Bibles and New Testaments will be sufficient; but they ought to be of a large and clear type, a dozen of the Evangelists, separate, the acts of the apostles, and epistles; some books with scripture cuts, in quarto; the writings of Luiken, Bunyan, &c. &c. Some books of instructive histories, with prints for children, and writing paper for the school. Let the parcel be divided into two parts, rather than be too large to be conveyed by the waggon: send also a catalogue, for it is ten to one if the parcels be not opened and robbed.

We have lately received from London a great stock of utensils &c. among which are a complete press, and appa-

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ratus to establish a smith's shop; also a corn-mill. We want a Printer who can remain constantly at his work, and a School master to teach reading, writing, and to give instruction in the history of the Bible.

April 23d, 1803.

Monday evening last, a Dutch Man of war put into the Bay, and brought me your letters of 16th April and 2d July, 1802.

I have not received any account of brother Vander Lingen for a twelvemonth, the communication with Graaf Reinett being cut off by hostile violence; but at my leaving that place, he seemed, to my great joy, to be much better.

Brother Kicherer will probably be in Holland before this reaches you. I am told Manenberg intends likewise to depart. He has married, and seems to relinquish the missionary cause. Tromp, I believe, is still in his former place.

As for clothes, our people, either go naked, or cover themselves with the skins of animals. Some choose a more European dress. In such a case, we give to a man a jacket, a pair of trowsers, and a neck handkerchief; to a woman, a jacket, a petticoat, and a handkerchief; we have not yet introduced shirts and shifts, but they would be of use.

P. S. Since I wrote the above, the Governor has come to see me. He has been looking out for a suitable place of abode for us, and thinks he has found a good one, at the mouth of the Zwartkops River. The Governor wished us to desist for the present from the instruction of the Hottentots in reading and writing, chiefly the latter; but I could not, however, with all the regard due to his rank and character, consent to a proposal so contrary to the apparent interest of Christ's kingdom, and so unworthy of the rights of a free nation, merely to stop the clamour of a number of ill-natured people; but the prejudices of honest men against us diminish gradually, as they become better acquainted with

us,

s, and I hope that some prohibitions under which we are t present, will shortly be removed.

May 24, 1803.

One of our baptized Hottentots, named *Jochim Vogel* ame to me, after I had written the above, saying, that his vhole heart was filled with love towards his brethren and isters who are in Holland, and who pray for the heathen. He desired us to mention this to them, and to say that his aith in Jesus was so weak and defective that he needed their prayers very much, that he might not turn aside from the Lord. This is the first instance of the secret communion of saints with their absent fellow-believers which we have discovered among our people.

May 30, 1803.

We have this day obtained a place from the Governor at the Zwartkops River, and have named it *Bethel Village.*

Some account of the death of Brother J. G. MATTHYS, *a native of Germany, a Missionary, who was learning the Dutch language in Holland, and intended for Africa or Ceylon; extracted from a letter written by a friend in Holland.*

" It was last night at eleven o clock, that his redeemed soul left the earthly tabernacle. During his health, not having been a friend to much speaking, the sense of his spiritual poverty caused him for the most part to remain silent: " To speak much of himself," said he, " generally makes a man proud," and during his illness also he spoke but little.

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On the 22d of February, being informed by his physician that his disease would probably terminate in his death; and that he was likely to be released from his pains in a short time, he was at first affected with the information, but shortly after said—"O Father, not my will, but thine be done! My poor heathen! O how do I wish I had been of service to you! Yes! if but to one heathen soul! but every thing which the Lord does, is well done. He is wise and good."

When one of the brethren watched him, he said "O my brother, remain faithful to the Saviour; be stedfast to him, and trust in him alone." When the former answered, that he wished this, but found he carried about with him such a backsliding heart as led him aside from the way of simplicity, he replied, "Yes, I believe it, and I know it by experience; for this however, you need the Lord Jesus, for he is a Saviour to bring into the right way the lost and the wandering." His daily complaint was his inability to pray, and on every occasion that offered, he requested others to pray with him. He frequently cried "Father! dear Father in heaven, assist me, and give me patience! He also frequently said, "Mother! Mother!" and being asked, on the day of his death, why he used that word, he said—"When I was but three months old, my father died; and I lost my mother also when I was seven years old. During the space of three years, I was frequently disobedient to my dear mother, and occasioned pain to her affectionate maternal heart. I know, and am convinced that my Saviour has pardoned me, notwithstanding which I feel such a desire to my mother."

The visit and prayer of the Minister who had instructed him, was very useful to him. When one of his friends gave him something to drink, he said, "O what a refreshment! My Saviour was on the cross, and they gave him gall and vinegar; I, miserable man, am on a bed, and receive every comfort; I cannot conceive so much love! O there will be much to wonder at!"

about

About noon, he requested that something might be read to him out of the Scripture, and that it might be something of Jesus. The 5th chapter of St. John was accordingly read, and being come to the 21st verse, he said—"Yes, he has every power, and will also watch over me." In the evening his strength was much diminished: at ten o clock his dissolution was evidently at hand. His friends sung two verses of a hymn, of which he had been remarkably fond; after which one of his brother missionaries prayed and gave thanks with the company present, for the mercies shown to our dying friend during his stay on earth, recommending him further to the grace of God, and intreating the fulfilment of his promises to be a guide until death: soon after amen concluded the prayer, he breathed his last, and we can now say,

"The Sacrifice of God,
The world's ridicule,
The Christian's trust—
Matthys now beholds.
He died in faith,
And is freed from pain."

He departed March 4, aged 31 years.

MISSIONS

TO

CANADA AND NEW BRUNSWICK.

THE most prominent exertions of the Missionary Society having been presented to the reader in the preceding Numbers of this Publication; it will now be proper to give some account of other operations, which, though inferior in magnitude, are yet parts of that benevolent and important system, on which the society was designated to act. About the year 1799, the Directors received information regarding the state of religion in the province of Canada, accompanied with representations of the connection which subsisted between the inhabitants of its cities and towns, and the Indians of the surrounding country; also of the general prevalence of Popery, and of the very low state of religious knowledge and profession, in that part of the world. It appeared, that the minds of a few serions persons at Quebec, had been impressed with the hope, that the circumstances of themselves and of the province, were appropriate to the views and designs of the Missionary Society, and the Directors were therefore earnestly solicited to send out suitable persons to preach the gospel, and to disseminate religious instruction. This intelligence was the subject of mature deliberation; and it being considered, that, in connection with the earnestly solicited and greatly needed ministrations of a lively, zealous, and devoted person at Quebec, there might also be found openings to preach the gospel to the surrounding Indians, and there to accomplish one of the most direct objects of

of the Institution; on these grounds it was determined to send two Missionaries to Canada.

Mr. Bentom, an accepted missionary, and Mr. Mitchell, then a student at the Hoxton Academy, being thought suitable persons for prosecuting the designs of the society in this mission, were in the year 1800, sent by the directors to Quebec. The former was instructed to fix his residence at Quebec, and the latter at Montreal; in both these situations it was the intention of the Directors that they should consider *the enlightening* the minds of the Roman catholics and the *conversion of the heathen Indians,* as most important and peculiarly appropriate parts of their ministerial labours. On their arrival at Quebec, they met with a kind reception, and for some time preached, alternately, in a place hired for that purpose. Mr. Mitchell then proceeded to Montreal; but there he met with no patronage or support: and on this account, and because he found no favourable opportunity of obtaining an introduction to the Indians in its vicinity, he complied with the desire which some serious persons, at New Carlisle, in the Bay of Chaleurs (about 400 miles from Quebec) had expressed, of having the benefit of a gospel-ministry; and soon proceeded to that settlement.

Mr. Bentom, after some preparatory labours, formed the serious part of his hearers, into a church; and notwithstanding the early defection of some of those persons, on whose application he had been sent to Quebec, it pleased God so to bless his preaching, that his communicants amounted to between fifty and sixty.

From the year 1800, to the month of October 1803, it appears, that he has continued regular and faithful ministrations; that they have been attended with variations of success and discouragement, in his church and congregation, and have occasioned much opposition and hostility from some, who bear the christian name, but yet it is to be feared are strangers to the benevolence and catholicism of the christian

christian character. It was the earnest hope of the Directors that Mr. Bentom would have been able to have commenced the important work of instructing the Indians in the truths of christianity, but it appears, that few of them live in the vicinity, or visit the city, of Quebec, so that this work, would have been incompatible, with his stated ministerial services. Mr. Bentom has derived the greatest part of his pecuniary support, from the people to whom he ministers; the Missionary Society has not, therefore, been subject to much expence on his account. He has lately suggested to the Directors, that as he meets with much ministerial and personal opposition, it might perhaps be suitable to remove him from Quebec; and he has offered his services in another mission. This subject is under the consideration of the Directors, but it cannot be determined until some other measures are decided on, which are connected with the required operations of the Society in that part of the world.

Mr. Mitchell arrived at New Carlisle in New Brunswick, in November 1800, and was welcomed with much cordiality by the persons from whom he had received the invitation to come thither. A large room was immediately procured and fitted with a pulpit; and he commenced his public work, by preaching to a congregation of eighty persons. His hearers, in general, were attentive and respectful, and twelve of them appearing to be truly serious, in February 1801, he formed them into a society for religious conversation and prayer. Feeling it to be his duty to attend to the interests of the rising generation, and also that he might conform to the instructions which he had received from the Directors, he instituted a Sunday-school for catechising children; from thirty to forty generally attended on these occasions, and Mr. Mitchell had the pleasure to perceive in them, a great desire for religious knowledge, and much aptness in learning and understanding the lessons which he taught them. In addition to these services, he commenced a school on the week days for children, and gave gratuitous advantages

advantages in common learning, to those who were sent to to him.

This commendable diligence and attention to his various duties, was continued by Mr. Mitchell during the whole time he resided at New Carlisle. The room in which he preached, was generally crowded with hearers; some additions were made to the praying-society which he had formed; and in the beginning of 1802, a quantity of timber was collected for the purpose of building a meeting. This good work, it is to be hoped has, by this time, been completed;—but Mr. Mitchell's labours at that place have terminated, by his removal from thence in September 1803. The directors have felt much regret on this account. They always had reason to think very highly of his diligence and zeal; they were gratified at receiving satisfactory testimonials of the estimation in which he was held by his people, and they hoped, that the interests of religion would have been so greatly increased and strengthened, as that a foundation would have been laid for commencing missionary exertions among the Indians in the vicinity of New Carlisle. Mr. Mitchell has stated the reasons which have induced him to leave that place, and if they have not appeared so important to the Directors as they have been viewed by him, yet it would be injustice towards him not to mention, that a letter has been received from several of his people, which bears a very honourable testimony to his character, and expresses great regret, at his departure from them. It is also necessary to add, that he intends to itinerate in New Brunswick and Nova Scotia; in which provinces, according to the journal of a visit which he made to them, there appears to be a large field for usefulness, with great facility to carry on the good work of preaching the gospel.

It has been already remarked that the views of the Society, in sending missionaries to Canada, included an especial regard to the French Papists and the Indians. Mr. Mitchell was not unmindful of the charge that had been given

given him, to aim at these objects; but on account of his stated labours at New Carlisle, and his not understanding, or having learned the French language, he can scarcely be said to have attempted this part of his work. Some of the French Catholics used occasionally to hear him, and to send their children to his school; and in his conversations with such of them as could speak the English tongue, he has found, that had it not been for the influence of their Priests, they would willingly have heard him constantly. Many of the Indians who are in the vicinity of New Carlisle, are also nominally Roman Catholics, and speak the French language, and for the reasons just mentioned, Mr. M—— has not been able to proceed further with them, than occasionally conversing with a few, who could speak English.

During Mr. Mitchell's residence at New Carlisle, he visited Ristigouche, a settlement about 80 miles from thence. Besides the French settlers, there are also many English families there, and to a congregation of about fifty of the latter, he preached several times, with acceptance. Here a part of the Micmac tribe of Indians reside, to the number of more than 200; and a Church has been built and appropriated for their worship. At Merimichi in New Brunswick, a far greater number of Indians reside, and the English and French settlers are also more considerable. From both these places the Directors have received applications, that suitable persons might be sent thither, to preach the Gospel, and administer its ordinances; and it was intended to have complied with these requests; but the Missionary Field in general, has proved larger, by far, than could be occupied by those, who have, as yet, devoted themselves to labour therein. Ristigouche, has therefore only had the occasional visits of Mr. Mitchell, but the Directors are in hopes, that a Minister has gone from St. John's to settle at Merimiche. The Christian Society, at New Carlisle, have very earnestly solicited that another Missionary may be sent out, to succeed Mr. Mitchell, and the Directors having taken the subject into

into consideration, have agreed, that Mr. Pidgeon, an accepted missionary, at present under the tuition of the Rev. Mr. Bogue, shall be sent thither. Not, however, to remain stationary there, but to divide his labours between that place, and Ristigouche; and by as general an itineracy as the nature and climate of the Country will allow of, to excite in the minds of serious persons a regard to the state of the French Papists and Indians; and to appropriate and direct their zealous exertions for their instruction and conversion.

The following Extracts from a journal which Mr. M—— has sent to the Directors, of an Excursion into New Brunswick and Nova Scotia, in the summer of 1803, will shew the state of religion in those Provinces, in which, it is presumed he has before this time commenced an itineracy; and it is hoped, they will excite in the minds of some zealous and benevolent persons in this country, a desire and determination by suitable patronage, or by personal services, to supply a Field, already white to the harvest, with willing and devoted labourers.

Extracts from Mr. Mitchell's Journal.

"May 29, 1803.] Sailed from New Carlisle, and after a pleasant passage of 3 days, arrived at the Gut of Canso; where, at the request of a number of Sailors and Inhabitants, I preached, and found several serious souls among them.

June 3.] Travelled 6 miles for a boat to carry me to Cape St. Louis, but was disappointed of a passage thither—the people here are bigotted Papists.

June 5.] Returned back to the Gut, and preached to a number of American sailors, and spent an hour in religious conversation and singing hymns.

June 6.] Sailed to Antigonich—remained there 4 days,—preached 5 times, and baptized 15 Children. I had upwards of 100 hearers, and several of them were Papists. Many of the people here are longing from the means of grace, and numbers are perishing for lack of knowledge.

In

In this place there are more than 30 Protestant families, and many Papists and Indians. Families are also continually coming from New England to settle here. At 20 miles distant, there is a considerable Town called Manchester, and at 10 miles distance, a number of French and Indians. A Missionary stationed at Antigonich, might be of essential service, by visiting the neighbouring places, and preaching the glorious Gospel.

June 14.] Arrived at Marigomiche, a large Village, where at the request of the people, I preached 5 times to a numerous congregation, and baptized 6 children. In this place are a number of pious people, lamenting their want of Gospel ordinances; in a short time they would be able to support a minister. A missionary stationed here, would be of great service, by the blessing of God, in opposing the progress of the Roman Catholic Religion.

June 25.] Arrived at Picton, and preached 3 times to a numerous congregation. Here are 2 Scotch ministers; they are much esteemed, and are active in preaching in the many villages around them.

July 5.] Preached at the River John, to about 40 attentive hearers, and baptized 8 children.

July 6.] Preached at Taturagouche, to 150 hearers, and baptised one child. The people at these two latter places, are perishing for lack of knowledge. A missionary could supply both places, and they would soon be able to support him.

July 22.] Preached at Amherst, in Cumberland, to about 300 hearers; more would have came from the Country had the weather been favourable. The people here much need a Gospel Minister, and would use every effort to support one. A number of French Catholics work at this place," &c. &c.

Mr. Mitchell concludes with these reflections.

"Were the Missionary Society able to send out two young men, as itinerants, to go through Nova Scotia and New Brunswick, where there are thousands perishing for lack

lack of knowledge, and poisoned with dangerous errors, I think there is the greatest probability of their being instrumental of gaining many precious souls to Christ—for the harvest appears to be ripe, and the labourers are very few. And I have often thought, that if two popular Ministers were to come from Great Britain, and spend a year in these two Provinces, they might do more good in that space of time than in 20 years in their own Country."

The Directors of the Missionary Society have attended to Mr. Mitchell's suggestions, by dispatching Mr. Pidgeon to labour in New Brunswick. And it would give them sincere pleasure to hear, that one or two zealous and devoted ministers, under the patronage of some appropriate Society, or trusting to the support that a gracious God should provide for them, were preparing to embark in a work of such high honor and of such great importance.

NEWFOUNDLAND.

THE religious state of many, who are our countrymen by birth or descent, but have removed to distant colonies, is known to be nearly as deplorable as that of the heathen world. Equally destitute of the form, as of the power of godliness, they are liable to lose all remembrance of its principles. This is especially the case of many British inhabitants of Newfoundland; and the directors judged it consistent with the design of the Missionary Society, to attend to an earnest application from some people at Twillingate, a small island upon that coast, requesting that a minister might be sent thither, toward whose maintenance they engaged to contribute. The Rev. John Hillyard, then a student at the academy at Newport-Pagnel, being informed of their urgent necessity and wishes, offered his services to the Society for this mission; and they were gladly accepted, for the term of three years. He arrived at Carbonear in Newfoundland, June 12, 1799, and repaired soon afterwards to his proposed station, on the North East coast of that Island. The Gospel had never been preached at Twillingate; but an elderly pious man, who had been employed there in the cod-fishery, having practised family worship, some of his family, and neighbours, had been impressed by his example, with a desire that the religious advantages they lost at his death, might be replaced by the ministry of the Gospel. They joyfully received Mr. Hillyard, and built a small place for public worship, which became fully and seriously attended. The severity of the climate, the want of many accommodations common in our own country, and the

the uncivilized manners of the people were cheerfully endured by Mr. Hillyard, as a good soldier of Jesus Christ; and he laboured indefatigably, during the proposed period, for their spiritual welfare; his whole time being divided between his public ministry, and the private instruction of children, and grown persons, in the knowledge of the scriptures. It pleased God to make his strength as his day, and to crown his exertions with considerable spiritual success. About thirty persons afforded evidence of conversion, and were united together in religious communion; and about twenty others appeared to be earnestly concerned for salvation. Mr. Hillyard occasionally preached at a larger island in the vicinity, called New World; and at some settlements on the coast of Newfoundland, where the Gospel had formerly been introduced. He endeavoured to obtain a knowledge of the savages who dwell in the interior parts of that extensive country, but their extremely barbarous and hostile state has hitherto precluded the possibility of communication with them.

During Mr. Hillyard's abode at Newfoundland, he married a pious young woman who resided at the town of St. John's. Their hopes that she might have been able to share the hardships of his remote station, failing after she had borne a child, he found it necessary to remove for a time, revisited his friends in this country, and consulted with the Directors about farther means of spreading the Gospel in Newfoundland. After remaining some months in England, he again sailed for that island, and arrived at Carbonear in November last. The exemplary fidelity and zeal with which he had discharged his former mission, together with the necessity of leaving various measures to be decided upon the spot, induced the Directors to lay no restraint upon Mr. Hillyard as to his particular proceedings, but to intrust him with a general commission to promote the advancement of the Gospel as extensively as circumstances admit, along the eastern coast of Newfoundland. To this

this end, they have engaged to furnish him with farther assistance for three years; hoping that, by the conclusion of that term, he will be enabled, by the blessing of God upon his labours, to establish himself in a situation of permanent usefulness upon the island. He is expected to revisit the people he had collected at Twillingate, who, since his departure from them, have maintained public worship among themselves; and it is hoped that he may be instrumental to the attainment of some intercourse with the savage natives, which the Government of the island is earnestly desirous of promoting, with a view to their civilization. At the same time, additional openings appear for the introduction of the Gospel at some of the settlements on the coast.

At the town of St. John's, in Newfoundland, the Gospel had been faithfully preached for thirty years, by the late Reverend John Jones, through whose hands the application from the people at Twillingate was communicated to the Directors. That venerable and useful servant of Christ died, a few months after he had rejoiced at Mr. Hillyard's arrival. The congregation he had raised at St. John's, applied, on his decease, to the Directors of the Missionary Society, requesting them to obtain, and to recommend to them, a minister to succeed Mr. Jones. The Rev. Rutton Morris, who had been a fellow-student with Mr. Hillyard at Newport Pagnel, had recently executed with much ability and zeal a commission from the Missionary Society to converse with the French prisoners at Yaxley Barracks, and to distribute religious tracts among them. He accepted an invitation from the Directors to undertake the Mission to St. John's, and arrived there in May 1801, where he has since laboured with great acceptance and usefulness, as minister of the late Mr. Jones's congregation.

THE END.

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ADVERTISEMENT.

THE following Number presents to the reader intelligence of a very important nature, respecting several of the stations now occupied by those ministers of the gospel who were sent forth by the London Missionary Society.

By the journals and letters from Otaheite, of as late a date as September 1803, we learn with much satisfaction, that public tranquillity is restored in that island; that the Missionaries have made considerable progress in the language; and that they not only preach statedly in the neighbourhood of their settlement at Matavai every Lord's-day, but have also made several circuits of the island, and have preached to far the greater number of the inhabitants, "the unsearchable riches of Christ."

When these dispatches came away, the Missionaries had not been so happy as to see the fruit of their labours in the conversion of the heathen; but having obtained grace to be faithful and diligent, and continuing unwearied in well-doing, we trust they will at length reap such a harvest of souls, as shall amply repay all the sacrifices they have made, and the long-continued trial of their faith and patience. It should be remembered that the Moravian preachers in Greenland, laboured for five long years without

out the encouragement of a single conversion; but, in due time, the Lord crowned their efforts with remarkable success.

What effect may be produced by the death of Pomarre, who, though the professed friend and protector of the Missionaries, was a man infamously wicked, and wholly devoted to the diabolical superstitions of his country, it is impossible to foresee. Our hope is, that the God whom our brethren serve, and who hath hitherto delivered them, will still deliver in every season of danger and trouble. The superstitions of the people, which were vigorously supported by his authority, may now decline; of which there is some hope, for, immediately on his death, human sacrifices were mentioned by some of the natives as the probable cause of his sudden removal, through the anger of their gods on that very account.

The letter from our beloved brother, Dr. Vanderkemp, is highly encouraging. We rejoice that his valuable life, long threatened by painful disorder, is yet prolonged; and that his health is so far restored, as to enable him to renew his faithful labours among the Hottentots, at his new settlement called Bethelsdorp.

The jealousy which prevails among the Dutch farmers in Africa against the English, may appear, at first sight, forbidding; but the Doctor appears to derive encouragement from it; as it obliges the Missionaries to confine their labours to the heathen, and not to share them among persons already professedly

fessedly christians. Nevertheless it has been judged prudent, to counteract the unreasonable prejudices of the farmers, by placing the direction of the missions in that country in the hands of the Dutch Society at Rotterdam, of whose zealous concern for the welfare of this mission we have had abundant evidence.

The power of divine grace among the new converts in Africa is remarkably great. Their zeal to promote the knowledge of Christ among their neighbours, must appear truly astonishing to all who are acquainted with the stupidity and idleness which naturally prevails among the Hottentots; but every true believer, in every country, is "a new creature." When it shall please God in his good providence, to permit the Missionaries, yet retained in Holland, to reach Africa, and augment the number of the labourers there, under the direction of Dr. Vanderkemp and Mr. Kicherer, we may indulge the pleasing hope of a very extensive spread of gospel-light in that benighted region of the heathen world.

The letter from Mr. Hillyard in Newfoundland shews that he is diligently employed in promoting the cause of Christ in that barren country; and Mr. Palm's letter records a singular deliverance afforded to the Missionaries now on their way to the East-Indies.

Preparations are making for equipping and forwarding the mission to Surat, under the superintendance of Dr. Taylor and others; and the Directors

tors have passed a resolution to attempt a mission to China, in which the translation of the Holy Scriptures into that language is to form a prominent object: The best mode of accomplishing this, engages their most serious consideration; and, when the unequalled magnitude and importance of this measure is considered, it will doubtless excite a corresponding interest in the religious public—engage their earnest prayers for its success—and call forth their exertions in various ways to encourage and support an institution, whose operations are intended to embrace as great a portion of the heathen world, as the providence of God shall enable them to visit with the word of salvation.

THE

THE FOLLOWING

?TER *from the* MISSIONARIES *at* OTAHEITE

TO THE

DIRECTORS OF THE MISSIONARY SOCIETY

an Account of a Civil War in that Island, with the remarkable interposition of Providence in their preservation.

"MISSIONARY RESIDENCE,
"*Mattavai, Otaheite, July* 8, 1802.

Honoured Fathers and Brethren,

"THE Nautilus, Capt. Simpson, anchored in our port 5th of June: she is bound to Owhyee for pork, for the colony of South Wales. At Owhyee, we understand, certain vessels are o be met with at this season, from the N. W. coast of America, l to China; at which last place, by the time they arrive, others a the point of sailing for Europe. We are informed, by Captains p and Simpson, that the conveyance of letters through this chan- as safe as can be expected, from the casualties of the sea and ngth of the voyage: we, therefore, embrace the opportunity of unicating to you some necessary intelligence concerning sin- events that have lately occurred in Otaheite. As the loss of urnal would be of more importance than a letter, we think it) transmit that in the same manner we did our former, through edium of Governor King.

out eight days after the date of our last (Jan. 8, 1802) a small colonial brig, called the Norfolk, arrived from Port Jackson, ched by the Governor; and on the same service as his Majesty's Porpoise. By the Norfolk, brother Shelly and wife joined us; naturalist came to make his abode sometime on the island. er Shelly delivered us certain letters from England, by favour of s. Bass and Bishop, of the Venus, which he met with at Port on.

veek after the Norfolk, the Venus anchored in Mattavai Bay. Bishop and six men remained here to procure and salt pork for lony also; while Capt. Bass proceeded on to Owhyee, to do the

the seed; and, at the end of four months, to return and take on board Capt. B. &c.

In the latter end of March a great meeting was held in Attahooroo district (the long expected one taken notice of in our former letters;) at which Otoo, after formally demanding, and being denied, forcibly took from the natives of that land a *little of wood*, which these poor Heathens call their Great God; and which has been the occasion of a great rebellion, and much bloodshed.

At the time of the meeting in Attahooroo, a gale of wind from the N. N. W. prevailed, that occasioned the loss of the Norfolk: she being forced on shore on the beach, a little to the southward of the British house. By the dispensation of Providence, seventeen more of our countrymen were unexpectedly brought to sojourn with us in Mattavai. Only the hull of the Norfolk is lost; her crew, guns, stores, cargo, &c. were safely landed.

A few days after this event, Otoo, Pomarre, &c. who were in Papparra district, in their way to Towteera, in Tyaraboo, where they were going to celebrate some heathenish rites, and deposit the idol that they had plundered the Attahoorooans of, sent us word that we should be upon our guard, for there was a probability of our being attacked by the Attahoorooans. But ten days had elasped, from the time of our receiving this intelligence, when the Attahoorooans did in a powerful body, break into the adjoining district of Fwhaa; killed some diseased persons that were not able to make their escape, plundered and burnt the houses of the inhabitants, and pursued their conquest into Oparre, where also they expelled the natives and fired a few dwellings; which done, they withdrew to their own land. The fugitives of Fwhaa and Oparre took refuge near our habitation. The report was, that we likewise were to be assaulted, our persons destroyed, and property plundered. Capt. House, of the Norfolk, and Capt. Bishop (to whom, under God, we are indebted for our preservation) exerted themselves much upon the occasion. Four small brass cannon, saved from the Norfolk, were planted in the most advantageous manner then judged; all the seamen and brethren that could, or could not, handle a musquet, were immediately embodied, as far as the musquets would go, and taught so much the use of arms as to be able to load and fire, &c.; guards were posted; and every precaution taken against a surprize.

In

In a few days more, a party, consisting of 2 or 300 men, with their wives and children, arrived from Eimeo, being sent for by Pomarre, to come and fight the Attahoorooans. They formed their encampment in the bay, where the long-house, called Nannoo (now burnt) stood. Here they were reinforced by those of Fwhaa, Oparre, Mattavai, and sundries, that came from Pomarre. The Attahoorooans met them, fought them, and drove them to the foot of One Tree Hill. All now was confusion and fear among the natives: they asserted that their god fought for the rebels, and that they were irresistible. All around appeared confident that the Englishmen should next feel the weight of their arm, whom they would rush upon at once, and overpower with numbers. Capt. Bishop, and a strong party of musquetters, on the day of action, had taken possession of the western pass, on the top of the hill, in order to resist the rebels, should they prevail over the king's friends, and attempt to enter this district. However, instead of that, they dispatched a messenger with the following terms :—

1. They offered the Englishmen the peace (or government) of the districts of Mattavai, Oparre, and Fwhaa.

2. If refused, they demanded a passage through Mattavai, to go to the eastward.

3. If denied, that they would fight their way.

Our path of duty was plain. To have admitted them into Mattavai, would have been the certain destruction of many helpless persons, who had already been compelled to fly for their lives, and who had placed themselves under the shadow of our wings for protection. To engage in war with them, was what all were averse to. We hesitated not in acceding to the first proposal. The Attahoorooans ratified the treaty, and retired to their own territories. Whether or no they would really have ventured to attack us, if the first term had been refused, and the second denied, we cannot tell; but we think we may be sure of this, that if at this crisis, only the Society had been residing in this district, the Attahoorooans would, doubtless, have pursued their advantages, and we must have hastily retreated, or fallen a sacrifice to their savage fury, which regards neither age, sex, nor condition at such times.—Here then we saw the lighting down of the arm of the Lord in our defence,—his omniscience in the knowledge of futurity,—his wisdom in providing fit means for effecting the purpose of his goodness and his tender mercy towards us, that

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we unworthy as we are, should be subjects of so much providence, care, and love.

The beaten party that surrounded us, filled our ears with repeated assurances, that the rebels only meant to deceive us; and their real design was to lull us into a security, that they might obtain a more easy conquest over us: so that we were kept in continual anxiety, and sometimes so alarmed, that we were obliged to sleep upon our arms all night; and, at others, to rise suddenly from our beds and prepare for action, as if the foe were already at the door. Nor were the refugees less harrassed; for what awakened our fears, kept theirs awake: terrified with the apprehensions of the invaders approach (whom they deemed unconquerable) they stole off by degrees in their canoes, &c. to the eastward. The greater part of the Eimeoans, with their families, had fled for shelter to the small island that stands in Nannoo bay, where the foe, who had no canoes, could not follow them. There they remained, fear bound, several days after the Attahoorooans had evacuated Oparre, not daring to move, and sending to the Englishmen to go down and escort them up to Mattavai: which, however, was not considered as expedient to be done.

Intelligence of what had transpired we sent off to Pomarre, who remained at Towteera, busily employed in the mysteries of Satan, and shedding the blood of his subjects in sacrifice to his god; so infatuated with his abominable superstition, that he durst not stir a step towards checking the rebellion, which was growing stronger and stronger every day. The rebels took advantage of his folly, and executed what in this country may very well be termed a bold and daring plan.

Having expeditiously finished certain religious ceremonies over the dead bodies they had taken in the last action, and being joined by the districts of Paparra, Puppe, Ooreede, and Pappe-are, they crossed the isthmus, marched up to Towteera, and attacked Pomarre and all his force. This was done with so much secrecy and alertness, that Pomarre had but just time to collect his scattered people together, and prepare for their reception. On the king's side were about forty musquets and a swivel; the rebels had about fourteen. In point of men, it is thought that the superiority was on the king's part also. In the evening the two parties met; a slight skirmish ensued, in which, it is said by some, that the rebels received a check; but in a night-assault they made, they killed a great chief, relation and friend of Pomarre. This threw the king's forces into confusion:

with

with the utmost precipitation they took to their canoes, fled, and left the rebels masters of Tyaraboo.

Pomarre, with his routed army, bore down for Mattavai. Capt. Bishop received him and his son under arms as a token of respect. The countenances of the Chief and his family were strongly marked with fear and dejection: he talked something of flying directly to Eimeo; but when he saw what we had done and were doing in fortifying our new house for self-defence, he appeared to take heart a little, and seemed to begin to hope that all was not yet lost.—Thus the kind Providence that had so gaciously wrought for our protection, took under its saving wings these poor Heathen.

Expecting that now the rebels would certainly pursue their success; we laboured to make ourselves as strong as possible, that when they should appear, we might have no cause to reproach ourselves with self-confidence and neglect of necessary means for preservation.

We cut down all the bread fruit, cocoa-nut trees, &c. which we conceived would be favourable for them to annoy us with their musquets and slings. With the trees we formed a strong pallisade round the lower apartments of our new house; to which the whole of the Society had retired, as also Capts. House and Bishop, with their property, and sundry seamen. While the veranda, that runs the length of the front of the building, was barricadoed; as likewise the upper apartments, with chests, bedding, &c. so as to be in general musquet-ball proof. Before this, the four small cannon had been removed from their former situation, and planted in two upper-end rooms, where they commanded an extensive range;—the small-arms were distributed in the other apartments. But the rebels were mercifully kept at a distance from us. They remained sometime ravaging Tyaraboo, and then returned to their own lands. Prior to their return, Pomarre took the advantage of their absence, and sent a strong party to fall, in the dead of night, upon the men, women, and children that they had left at home. This enterprize succeeded; and, in two or three hours, near 200 of them, it is reported, were slain. This, instead of intimidating the rebels, inflamed them the more. They professed their determination to be the utter extirpation of the present governors.

After the rebels had exercised their barbarity in Tyaraboo, they marched back to their lands; being hastened thereunto by the unpleasing accounts of the destruction of several of their families. Word was continually

continually coming to Pomarre that his foes were approaching. One day it was said, that they were coming up through Fwhaa and Oparre; another day, that they were crossing the isthmus, joined also by the Tyarabooans; while presently after, it was confidently asserted that they had divided their forces, and were coming both ways at once. Pomarre knew not what to do: he caused some works to be thrown up on the west side of One Tree Hill; which would greatly assist in keeping off an enemy on that side; and he made a few faint attempts, by going down to the Nannoo, to draw the Attahoorooans to an engagement.

At last the Nautilus arrived; which appeared to give new life to the king's friends. Pomarre soon prevailed with Captain Simpson, through the mediation of Captain Bishop, to grant him a boat manned and armed, to accompany him to Attahooroo, where he was very desirous of going, to offer up to his god, which the rebels had retaken in Tyaraboo, some exceedingly valuable presents. He went with his fleet and the Nautilus's boat. The Attahoorooans, who were assembled on the beach, seemed to wait for an attack; but made none. They contented themselves with keeping Pomarre out of the Morai, and obliged him to make his oblation on the sea-beach at some distance. As the rebels committed no act of violence, Pomarre would not permit any hostilities to be commenced against them, though the opportunity appeared favourable. Having finished his prayers, he re-embarked with all his people, highly pleased that he had performed so great a service, and returned to Mattavai.

Antecedent to his arrival, Captain Bishop, who now thought that Pomarre's main object in soliciting a party from the Nautilus, was to proceed immediately against his rebellious subjects, and to endeavour to subdue them to obedience, was disappointed at the boat's return without effecting any thing: he therefore requested a meeting of the Society, at which were present also Capt. House and Mr. Lewin the naturalist. He proposed that since Pomarre would not attack the rebels, and as they have frequently threatened the destruction of the English, the English should, with the assistance of Pomarre's musquetry, go and attack them. Capt. H. declined engaging with his men in the matter, it being contrary to his orders from Gov. King, to take any decided part in the affairs of the country. Mr. Lewin assented, could a sufficient party be formed for the enterprize. The Society reasoned some time upon the subject, and concluded with observing

serving, that they did not see it their duty to embark in such an undertaking; and recommended, that, as thro' Pomarre's absence we did not know what his designs were, we should wait his return.

Two days after Pomarre arrived, and renewed his solicitations with Captains Bishop, and Simpson, for men and arms, to assist him in quelling the rebellion. Capt. B. desired another meeting; which was attended as before; the subject of actively engaging in the present commotions was resumed. Capt. B. now informed the Society, that he did not wish them to take part in the business against their inclination; he only requested to know, if it would not be for the Society's interest, that there should be peace;—and whether it would not be for the interest of the Society, that he should go and act against the rebels. The sense of the Society was taken upon the subject, when only one negative was found, who objected through a scruple of conscience. Some arguments were now used by Capt. B. with Capt. H. to induce him to permit his men to be employed in the service. Capt. H. agreed, if the Society would indemnify him to Governor King, for a breach of orders. This the Society acceded to. Capt. B. drew up a certificate for the purpose, and the assenting members signed it.

Preparations were now made for the war. By 10, P. M. the whole armament was embarked, and on their way to Attahooroo. The number of Europeans with Capt. Bishop, was 19 men, well armed, a boat with the first mate and four men from the Nautilus, a four pounder cannon, and all Pomarre's forces. Brother Elder attended as surgeon. Otoo and the young prince of Tyaraboo remained here, with a few servants.

On Monday, July 5th, Capt. Bishop, brother Elder, and part of the Europeans, returned. By Capt. B. various expresses already received, were confirmed; the substance of which was as follows:—

The fleet landed in Attahooroo on Saturday, July 3d, at eleven A. M. a small party of the rebels saw their approach, and retired. The enemy was withdrawn to their strong holds, which, on reconnoitering, were found to be almost impregnable, the storming of which, however, must be attended with great loss. Capt. B. and men would have made the attempt; but Pomarre and men could not be brought to venture on so desperate an action. Several shots were fired, which in general fell harmless. One of Pomarre's men was wounded in the chin and throat, by a ball from the enemy; though they

they fired but few musquets, owing perhaps to their scantiness of ammunition; stones they slung in abundance, and rolled down some from a great height, of several hundred pounds weight. On the following morning, a party of Papparra people, marching to join the rebels, was intercepted by a party of the royalists. The leader of the party and his wife were slain; the rest made their escape. The bodies of the man and his wife were treated in a most inhuman manner. The rest of the day passed without any particular occurrence, till evening, when Capt. B. wearied with the inactivity, irresolution, and want of subordination, that pervaded Pomarre's camp, had actually re-embarked his men, to return to Mattavai. Pomarre also, who thought it not safe to remain there without the Englishmen, was re-embarking his people with all possible speed. The embarkation was nearly completed, and most of the canoes were moving off, when an unexpected event took place, which gave a new turn to affairs.

A young man who has been with the Society some years, and who had taken to himself the name of *To-morrow-Morning*, had shewn a most active and courageous spirit, and performed such feats of bravery as astonished our countrymen, and excited the admiration of his own. This young man at the time of embarking, was up with one more, at the enemy's entrenchments, braving them to appear and fight, and firing at them, as he saw opportunity. At this season a heavy shower of rain came from the mountains. The rebels deeming this a favourable time, seized, as they thought, the golden moment, and, in great numbers rushed out, armed with musquets, spears, clubs, and slings, and chased *To-morrow-Morning* and the other down to the fleet; they at times firing upon him and he on them.

The noise of the musquets attracted the attention of the people embarked, and stopped their further proceedings. *To-morrow-Morning* came in sight, and gave notice that the enemy was come. In the twinkling of an eye, a few of Pomarre's musqueteers, not yet in their canoes, sprang forward to the combat. A successful discharge of their pieces obliged the rebels to turn their backs and fly. In the mean time the seamen and soldiers re-landed, and joined in the pursuit of the flying foe; who, in a very peculiar manner, after running some space, in a moment rallied, and faced their pursuers. Some of Capt. B.'s party were sufficiently near for the attack. The sight of the Europeans overpowered the rebels; their spirit failed them, and they now fled in different directions.

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This circumstance proved highly advantageous for Pomarre, as God gave into his hands seventeen of the rebels, who were killed upon the spot; all fighting men, and among them one of the principal ringleaders of the rebellion. Many others were wounded, but escaped. Though we may be thankful to God for the subduing of those who delight in war, and are averse to peace, yet, we find much cause to lament the extreme depravity of man's nature, which admits no bounds to cruelty, when resentment is roused, and power obtained to to execute it. Each of the seventeen bodies was treated in the most wantonly barbarous manner:—pierced with spears, beat with clubs, dashed with stones, derided, scoffed, and otherwise maltreated, as if now susceptible of pain, or affected by their taunts.

Pomarre thought the rebellion was crushed, and that he should have nothing more to do the next morning than to go and take possession of their strong holds, and wreak his unpitying anger on those who should fall into his hands. Captain Bishop seeing such a sudden change of circumstances determined to remain the night, and give the finishing blow to the war.

On Monday morning they marched up to the entrenchments, which are about four miles and a half from the beach; but how great was their surprize, when, instead of finding them abandoned, they saw every part as well manned as before. They could do no more than discharge several musquets upon them, and return to the fleet. A woman, an ambassadress, was permitted to pass between the parties. She carried an account to the rebels of those who had been killed, and how they were treated. They received the intelligence with seeming indifference; said that they did not know them; and as for the slain chief, they supposed that he had been carried away by the river, and not slain by the royalists. The surviving ringleader of the rebellion, a relation of Pomarre's, named Tahtahaee, bade the ambassadress acquaint Pomarre, that when they had done to him as they had done to Rooa (the name of the chief killed) then, and not till then, there would be peace in the land.

Capt. Bishop knowing that Capt. Simpson could not be detained longer from prosecuting his voyage, returned with the boat, leaving fifteen men with Pomarre. Brother Elder also returned. Pomarre has not lost in the expedition any man killed, and but four wounded: one of whom was by his own party, by mistake. On Tuesday

Pomarre sent the Europeans home, and removed his fleet about twelve miles nearer Mattavai, and there encamped.

Upon the whole, this short campaign, through the mercy of God, has tended very much to destroy the strength of the prevailing commotion. The two chiefs above named (one of whom is dead) may be considered as the life of the rebellion. Their fighting men remaining are but few. As for the body of the people, on both sides, they are always spectators; and prepared to fly, or plunder, and exercise cruelties on the wounded or slain.

Respecting our personal safety, while God is pleased to continue the means he has afforded us, there is little probability now that we shall be assailed in our habitations. But the Venus is expected every hour; on her arrival, Capt. Bishop and men will quit the island, if not also Capt. House and men. Should that occur, and the disturbances of the island not be settled, what may follow we cannot tell. The Porpoise is looked for; but her coming is dubious. We have suffered considerably by the late distresses, through destroying several inclosures of gardens, and gardens themselves, and pulling down our chapel: all which was done to clear around us, as much as possible, in order to prevent an unseen approach, and also the firing of our dwelling from the flames of the chapel, should it be burnt, it being close to the dwelling-house. The Society's labour and expence in erecting the fence, &c. and cultivating the ground, has been very great; and they are now ruined. Our stock of useful articles is almost expended; so that should peace be restored, we shall not be able readily to replace our affairs in their former situation.

The work of preaching the gospel continues; and so far the Lord has over ruled the disorders of the land, by giving several hundreds of this island and Eimeo, an opportunity to hear the word of salvation, who would not, perhaps, have heard it for months to come. One circuit of the island was taken just before the rebellion broke out, and the Gospel preached in every district, except Attahooroo. In the midst of great darkness and perplexity, we sometimes have a gleam of hope that God is humbling this people, and thereby preparing them for a more cheerful and universal reception of his word. Otoo has, of late, on two Sabbath-days, desired to hear the word of Jehovah; which was accordingly spoken to him, and others of his family, and many of his subjects that he assembled to hear. He

seems

seems to have some idea that there is but *one* God; and expresses no dislike to any part of the plan of salvation, so far as he can comprehend it. Pomarre is a most bigotted man, and is, as it were, the soul of his country's abominable superstition.

From the statement of the foregoing particulars, we leave it to our honoured fathers and brethren's better judgment, to consider, whether or not it would not be expedient to fix such a body of Missionaries on Otaheite, and to accommodate them with every necessary, as to be independent of the support of the chiefs; and not to stand or fall with them; and whence also the Gospel may be dispersed among the neighbouring islands. This, we say again, that had not God, in his great mercy, unexpectedly and singularly lodged Capt. Bishop and men on the island, and wrecked the Norfolk on our coast, we should this day most assuredly have been, with Pomarre, &c. expelled the island (if not some of our lives cut off) and our usefulness, it may be, at an end.

Through the mercy of our heavenly Father, we, in general, enjoy a good portion of health and strength. Our prayers are for Zion's increase and prosperity. We beseech you to pray for us.

I remain,

Dear and honoured Fathers and Brethren,

Your affectionate brethren and sisters

In the Lord,

JOHN JEFFERSON,

for the Society.

EXTRACTS from the JOURNALS.

"MOST of the diseases which are known in England, are to be met with here: The most prevailing and the most fatal is the intermitting fever. The most common ulcers are venereal: arising from a general taint of the system; many die of these two disorders."

"Drunkenness among the men is a sin to which the Otaheitans are dreadfully addicted. Whoredom also among the women, for the sake of European property, is followed with the like avidity. Notwithstanding all that we have repeatedly declared against these vices, and their consequences, they still prevail. Even the women who live near us, and have heard us most frequently, are among the first to throng round every vessel that arrives, and to watch with eager attention the invitation of the sailors."

"Our ungodly countrymen, as much as in them lies by their evil examples, are an inseparable barrier to the planting of the gospel among the natives, yet we hope some shall obtain the blessing, notwithstanding the endeavours of Satan, the world, and the flesh."

In an account of the state of their garden, Feb. 2, 1802, they say, "Cabbages, melons, pumpkins, and cucumbers we have had for our use in great abundance. Several bushels of Indian corn have been gathered in, and some still remains unripe. Many of the European vegetables will not come to perfection or produce seed. The vine and fig-tree, brought from Port Jackson in the Royal Admiral, are doing well. The potatoes have degenerated so much on a second planting, that they are good for nothing."

PETER HAGERSTEIN, the Swede, who has dwelt some years on the island, applied Feb. 20, 1802, to the Missionaries, requesting them to take under their care his son, near three years of age, to be brought up in the knowledge of the christian religion. To this they

they agreed, and articles were carefully drawn up and signed by both parties; but in less than three months, the child having been slightly hurt by a fall from a ladder, the father, irritated by a false report conveyed to him by a native, immediately demanded the restoration of the boy, which was accordingly complied with.

Brother Jefferson heard some of the natives mentioning familiarly the name of Jesus Christ, but they affirmed that he was a God of no power, and that Oroo was the mighty God. Brother Jefferson took this opportunity of conversing with them on the excellency and immortality of the human soul, at which they laughed, though they admit the existence of the departed spirits of their forefathers, but confess they know not the place of their abode. Brother J. laboured to convince them that they worshipped devils, who are cruel and seek their destruction, and that they could only be saved by the Son of God who came down from heaven. The natives asserted that our God is not good, which they argued from the disorders the English had brought among them, the shipwreck of the Norfolk, &c. One man in particular, with a most savage aspect, pointed at a deformed person present, and protested that such things could not be the work of their own God *Oroo*, but of the evil God of England. To which it was replied, that to themselves they were indebted for their calamities; that the abominable prostitution of their women to foreigners occasioned the introduction of these diseases among them, as a judgment from God on their wickedness.

August 2, 1802. "The last three months our Journal shews to have been a very remarkable period of our sojourning in Otaheite. Our civil affairs have suffered very considerably; and our missionary labours, though more, than ever before, extended in preaching the word of God, we cannot say have hitherto been blessed with that success which we daily pray for. The arrival of two expected vessels at this time in our port, will probably produce something new; but what, we cannot conjecture, and must leave to the Lord to unfold. In the midst of troubles and wars on this little spot of earth in the midst of an extensive ocean, it affords us some pleasure to hear that peace is restored to our native country and the kingdoms of Europe. We pray that the gospel of peace may there be more largely diffused,

and

and more generally experienced, and that happy time hasten on when the nations shall learn war no more."

Aug. 19. The Venus, Capt. Bishop, sailed for N. S. Wales.

Sep. 23. The Margaret, Capt. Byers and Mr. Turnbull, anchored in the bay.

Sep. 25. The Society of Missionaries received from Lieut. Wm. Scott, commander of His Majesty's armed ship the *Porpoise*, for the purpose of self-defence, 8 musquets, 10lbs. of powder, 32 flints, and 320 musquet-balls.

A Letter from the Missionaries to the Directors.

Matavai, Otaheite, Oct. 1st. 1802.

HONOURED FATHERS AND BRETHREN,

On the 19th of August the Venus sailed hence for N. S. Wales, by which we sent journals, &c. To-morrow, the Porpoise takes her departure, and by her we send our journal from August 19th to September 30th: and which you will find to contain every material occurrence respecting the island, ourselves, &c.

It will be great cause of thankfulness to hear that our journals by the Royal Admiral, and those since, viz. Jan. 10th, Aug. 18th, and the enclosed Sept. 30th, got safe to your hands*. We should likewise be glad to know what expence it puts the Missionary Society to, our sending our journals by the way of N. S. Wales. Every intelligence concerning the political state of our native country, the state of the churches of Christ there, and elsewhere, &c. will be exceedingly acceptable.

We please ourselves with the idea, that a body of brethren may at this moment be on their passage to join us in our warfare. We

* These Journals have never come to hand.

are

ready to give them the right hand of fellowship, and cordially e with them in the work. The harvest we humbly hope, will, lue time, be great, though we see and feel, if not all, yet many those difficulties that the grand adversary and corrupt nature, hin and without, are laying and will lay in our way; "The Lord l Omnipotent reigneth," is a glorious truth that we desire to eve at all times with all our hearts. With our continual prayers the prosperity of the Missionary Society, we remain,

Honoured Fathers and Brethren,

Yours most affectionately, in the bonds of the Gospel,

JOHN JEFFERSON,

for the Society.

Sunday, Oct. 3. Began the duties of the day with a prayer meet-. In the forenoon brother Jefferson engaged for brother Youl, l spoke from Isaiah. 45. 22, first part, and administered the sacra-nt of the Lord's Supper. In the evening brother Nott read a sionary discourse of the Rev. Mr. Hey's, on Eph. 1. 10.

Brother Nott preached to twenty natives in Teaooroo-valley: Bro-rs Bicknell and Jefferson to about 200 in different parts of the ghbourhood: Brother Eyre catechised the children of Faheo and ei-manno.

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ttract from the Journal of the Brethren, Jefferson and Scott, in their Journey round Otaheite,

COMMENCING FRIDAY, OCTOBER 8th, 1802.

At half-past four, P. M. took leave of the brethren: Before sun-reached Puppe-rippo. Spoke to a few persons. They were quiet, l appeared attentive.

Saturday, Oct. 9th. A little after sun-rise, spoke to nine persons the neighbourhood of our lodgings. They were silent, but seem-ly indifferent. Returned to the house in which we slept: collect-and spoke to thirty-seven persons, and thirteen young children. ese also heard the word without much affection. Proceeded on Hapyano: In the evening spoke to about a dozen persons.

Sunday,

Sunday, Oct. 10. Went about the district from house to house; and in the course of the day spoke seven times, and to eighty-five persons, besides children. Several of those spoken to were remarkably attentive, seemed to understand what was said, and in two places asked sundry questions at the close of the discourse.

Monday, Oct. 11. Continual and heavy rain: were obliged to keep within doors.

Tuesday, Oct. 12. Proceeded on our way towards Teayray. We had purposed to visit the large valley of Hapyano, but, on account of the rains, it was impracticable. At Fahroomye, collected and spoke to thirty persons, and eight children. At Heoowow, a part of Teayray, in two different places collected and spoke to twenty-nine, and nine children. At Onahäa, to forty-four persons, and nine children. Our congregations to day were diverse, some being apparently attentive, and others the contrary. We hope the generality understood the substance of what was told them.

Wednesday, Oct. 13. Went to Oae-pupune, a place about three-quarters of a mile from our lodgings, assembled and spoke to twenty-six persons, and seven children. Proceeded up Onahaa-valley, we expected to have met with much people, but were greatly disappointed, the men being gone out for food, &c. and the women mostly beating cloth. Collected (and with difficulty) but fifteen persons, and five children, who were not very attentive. Left Onahäa, and travelled on to a small place towards the east end of Teayray, addressed fifteen people. Near this place we thought of stopping for the night, but the *Rateera* refused to receive us: saying, that he had formerly lodged some of us, and got nothing for it. Went on to Fwhäana.

Thursday, Oct. 14. Walked a considerable space, but found very few people; so that only twenty-one persons were spoken to, and not above a dozen of them were at all attentive. Returned to our lodgings, breakfasted, spoke to seven persons, and then went forward. About four P. M. arrived at *Tah-ta-ao* in Heedeeah, the abode of the chief of the district named Faöhee, who received us in a friendly manner. In our way spoke to fifty-one persons, and seven children: Several seemed to listen with attention. In the evening spoke in three places to sixty persons.

Friday, Oct. 15. Walked some miles without meeting with more than one house, and one man who was fishing. Our road was by the

the sea-side: The low land narrow and full of wood. Passed a very dangerous precipice. Came to a fine spacious valley, through which runs an excellent river, and up which we were told many people live. We travelled about a mile and a half up it; saw sundry houses, but only here and there a person or two.

Saturday, Oct. 16. Visited another part of the neighbourhood, and spoke in two places to forty-four persons, and nine children.

Sunday, Oct. 17. In the forenoon went up a valley near at hand, and in three places spoke to forty-four persons, and thirteen children. They in general treated our message with a great deal of levity and disregard.

Monday, Oct. 18. Gave our hostess a pair of scissars. Left Fahhóna, and about eleven A. M. reached the Isthmus, a very long district, but containing few inhabitants. In our journey spoke five times, and to eighty-six persons and sixteen children. Several were very inattentive indeed: others caught up almost every sentence that was uttered, with great avidity and savage admiration. Since our being out about 697 persons, capable of understanding, have been addressed, and 156 little children. A very small number indeed considering the tract of country that we have passed through, not less than thirty miles. Crossed the Isthmus, and viewed it. This is, without doubt, the best place on Otaheite for a settlement. Several hundred acres of ground are here without inhabitants and cultivation which, with a little industry, would yield all the productions of the island. We should suppose it the most healthy situation on Otaheite, as it is the most pleasant. It is well watered; has on the south side a very deep inlet for the admittance of small shallops, and the height of the isthmus is sufficient to secure it from any inundation.

Tuesday, Oct. 19th. Spoke to twenty-four persons and one child at our lodgings. About mid-day arrived at the chief's abode, in the district of Anoohe. The chief himself was absent, but the people of the house dressed food for us. In our way here spoke to nineteen persons and four children. After dinner, assembled and spoke to those around us to the number of fifty-eight, and six children. Their behaviour was so light and vain, that it was not possible to attract their attention for a moment. Towards evening preached to a family, consisting of eleven persons,

Wednesday, Oct. 20. Early in the morning went out, and spoke to thirteen persons and four children: Afterwards addressed thirty persons and six children at our lodgings. About eleven A. M. reached Ta-ona-ure. Spoke to seventy-eight people and eighteen children: Some of whom were attentive, others were taking notice of our clothes all the time they were addressed. Met the young prince of Tyarrabboo, who was just on his departure for Ajahhete. Exchanged a few words with him. He appears to be in a deep decline. He has lately sent a human sacrifice to the westward to appease the supposed anger of his God. In the afternoon spoke in two places to thirty-seven persons and twelve children: In the evening, at our lodgings, to twenty-eight persons and two children. These also treated the word with great indifferency and ridicule.

Thursday, Oct. 21. About eleven A. M. proceeded towards Towtera, where we arrived about four P. M. having stopped and spoken on the road in six places and to ninety-three persons and twenty-two children. They were, in general, most stupidly insensible and careless, and treated what they heard with the utmost unconcern.

Friday, Oct. 22. Went out early and spoke to twenty-six persons and eight children. These were also very careless and inattentive.

There has been a great mortality among the inhabitants of this valley, and several remain ill of the disorder, that proves so fatal to the islanders called Hotatte; and which they say, the English brought among them. But neither the mortality, nor hearing what awaits them in the other world if they die without a knowledge of Jehovah, and Jesus Christ his son, have any effect on them. We found them light, thoughtless, and insensible; and so we have cause to fear we left them. We find it impossible to make those we have to do with sensible of their soul's value, or indeed what their souls are: for the generality of them seem to conceive, that it is something out of them rather than in them; that it resides in the *Po*, or other world, and only comes to them at certain seasons, as when they dream, &c. They attribute that to the bowels, which we do to the heart, as being the seat of the affections, &c.: and, when we endeavour to speak to them about the hidden man of the heart, its nature, qualities, defilements, exposure to God's wrath, and way how to escape the same, they seldom fail to laugh, and treat it as an idle tale.

Towards evening we went out into the neighbourhood, and lighted on a house where there were upwards of an hundred persons, old and

and young, met at an *oopowpah*, which was about to be performed by a number of Arehóes, some of whom we knew. We asked, if they were willing to hear the word of Jehovah? they answered in the affirmative. They were addressed for about fifteen or twenty minutes, during which space they behaved with decency, and were attentive; but no sooner was the address ended, than the *oopowpah* was called for, and the *Arehóe* gentlemen, who are noted for their foolishness and obscenity, performed their exhibition.

Sunday, Oct. 24. This day we spoke, in different places, to seventy-seven people and sixteen children, very few of whom paid any attention to what was said; but treated the names of Jehovah and Jesus Christ in a very light and irreverent manner. In one place, as soon as speaking was ended, an elderly and stout man got up, and, as if to thank us for what he had heard, exposed his nakedness to view.

Wednesday, Oct. 27. Travelled a few miles on. Spoke seven times to the number of 167 persons, and thirty-one children. Several of those addressed to-day were very attentive, and seemed to understand what was told them.

Friday, Oct. 29. Left Mattó-aye, and came to the district of Puppe-ooroo. In the evening assembled and addressed about 200 people. This large congregation (a party of light young women excepted) was as attentive as we could reasonably expect; seemed to understand, and assented to those truths that shewed the depravity of man's nature.

Sunday, Oct. 31. In the forenoon spoke in two places to thirty-nine people and five children.

Monday, Nov. 1, About half-past ten arrived at the isthmus. In our way spoke to seventy-nine people, and twenty-three children. The whole number of persons spoken to on this peninsula, that we conceive capable of understanding the word, is 1650, besides 232 little children, below the age of eight or nine. Crossed in a canoe the deep inlet that is here formed by the peninsulas, and landed in Puppe-áre. At two P. M. reached a Rateera's, who entertained us very hospitably. Spoke to forty-seven persons and seven children. These people, before they knew our business, were expressing themselves very kindly to us; but they no sooner heard that we wanted to instruct them in the word of Jehovah, and his son Jesus Christ,

than their behaviour was changed. We have met with sundry such like receptions.

Wednesday, Nov. 3. Spoke to a company of twenty-seven persons. They appeared attentive. At Taowhahara's, met with and addressed twenty-nine people. Several of these were priests, who were assembled to make prayers in a famous *marrai* in the neighbourhood for a sick man. They had nothing to object to what they heard; though it evidently appeared that they did not conceive themselves concerned in what was spoken.

Thursday, Nov. 4. In the morning collected and spoke to forty-eight persons at our lodgings. They were orderly in their behaviour. In our way we found the houses of the natives much scattered; but we spoke nine times to the number of 187 persons and twenty-six children. Many of them were very attentive. Visited Tahtahree: After sitting a while with him, he was asked, if he was willing to hear the word of Jehovah. He assented, and sixty persons and six children were immediately assembled and addressed. They behaved very decently, and brought forward no objections, though several deeply read in the mysteries of Satan were present. We expected to have found this famous adversary of Pomarre's surrounded with at least 2 or 300 persons, but he had not above fifty men, women, and children with him.

Sunday, Nov. 7. Went into the district of Fwhaa. Met with a number of persons assembled to partake of a feast: addressed them. Their number was fifty-seven. One or two, who thought themselves wiser than the rest, behaved disorderly and disturbed the meeting. In the evening spoke again in Fwhaa to thirty-three persons. Here also the foolishness of two men drew off the attention of all the rest.

Monday, Nov. 8. Passed through Fwhaa. Spoke in three places, and to 141 persons. Our two first congregations were very quiet and attentive: but the last the reverse. One of this audience having heard what we had to say, plainly told us, that it was a lie, and another, that it was a nonsensical speech. Reached home about sun-set.

Since our absence we have spoken to 2051 persons, capable of understanding the word on the larger peninsula, and 1650 on the other: which makes 3701. From the isthmus on the north side of the island round Tyarrabboo to Fwhaa on the south side, the inhabitants, in general, dwell on the sea beach: So that we have had

pretty good opportunities of collecting the people to speak to
m, and thereby of ascertaining the number of the inhabitants of
island. We know that we have missed sundry places; but,
r making every allowance for omissions, valleys, &c. we do not
ceive that Otaheite exceeds 7000 inhabitants, with Matavai and
arre included. Out of the above number, there are many labour-
under various complaints, especially the Hotatte. Several of the
le children and parents are covered with the itch, for the cure
which they have no remedy. The effects of the late civil war
visible from the Isthmus on the north side all round Tyarrabboo,
l the south side of the island to Matavai. Scarce a house is now
that was standing before the commencement of the war; and
natives are living in such miserable cottages as they have since
n able to erect: Some of which are most nauseously filthy and
l of fleas. Our lodgings in sundry places have been very uncom-
table, and we have passed several restless nights. In some of the
tricts, nothing but mountain-plantains could be got to eat, the
ad-fruit not being in season; in others, bread-fruit was in the
atest perfection. The inland parts of the country which were once
abited, by being for some months past dispeopled, are now over-
l with long thick grass, &c. so that the natives profess themselves
aid to retake possession of their solitary lands, and therefore are
lding their dwellings chiefly by the sea-side.

We have, in general, met with much kindness at those places
ere we have stopped. They have entertained us in the best man-
possible; and, in some places, offered us presents of cloth,
ich we refused to accept. We have been grieved, that we had it
in our power to make some acknowledgement to those who have
ited us so civilly, and think that something should be done in
er to make a return for their hospitality: otherwise it is probable,
t they will soon be wearied, if they are frequently visited.

Although we can give no flattering hopes of the gospel's success
ong them, yet we believe the means are not used in vain. The
nes of Jehovah, and Jesus Christ, are universally known, and
eral things respecting them. As God has appointed the preaching
the word for the salvation of sinners, we hope, in due time, that
sed end will be answered on Otaheite.

Continuation

Continuation of the Public Journal.

Tuesday, Oct. 19. A report was brought us, that Pomarre is very ill; and by some it is said, he will soon die, for the God has entered into his belly, and is rending his inside to pieces. Brothers Elder and Eyre visited the sick chief. They found him stretched out at his full length, surrounded by his family and retinue: Mannemanne's youngest son was sitting at his head, with his hand on his forehead. He complained of pains in his body, particularly his stomach. Brother Elder found his pains were chiefly occasioned by a costive habit of body. Being desirous of assistance, brother Elder promised to send him a potion in the evening, and which he made him promise that he would take without fail. The chief was told, that the true God was angry with him for offering human sacrifices: This he heard with his usual indifferency; but he was remarked to be peculiarly affected on being told, that we would pray for him at our times of prayer, that he may recover from his sickness.

Wednesday, Oct. 20. Received intelligence that Capt. Byer's people, who are at work on shore, are about quitting his service, intending to remain on the island; and that he has discharged his boatswain, who, he reports, is of a very mutinous spirit, and a deserter from His Majesty's ship Virginia. Nine A. M. the society met, to take in consideration what measures can be adopted to prevent so great an evil, as a number of idle wicked men tarrying among the natives. It was judged necessary to request the attendance of Capt. Byers, as he is best able to give an account of the state of his people Both he and Mr. Turnbull attended.

Brother Elder attended Pomarre to-day, and found him better.

Thursday, Oct. 21. Early this morning, three of the Margaret's crew that were on shore deserted. Two of them were soon apprehended by the natives, and taken to Capt. Byers, who sent them on board to be put in irons.

Friday, Oct. 22. In the evening, it was resolved, that a public letter to the Directors should be sent, to request an additional quantity of axes, scissars, &c. &c. to be appropriated to the use of the brethren that travel round the island to preach the gospel; that presents may be made to those who receive them into their houses, and provide them with food. Some things were likewise to be requested

ested, to be appropriated for the encouragement of the children rning their catechism.

Sunday, Oct. 24. Began the day with a prayer-meeting. In the enoon brother Youl read a discourse of the Rev. Mr. Rowe's on h. 3. 17, 18, 19. In the afternoon brother Wilson read part of e Rev. R. Erskine's sermon on John, 4. 29. Brother Nott preached sundry parts of the district: Brother Bicknell about our habitaons: Brother Eyre at Faheo and Opei-manno, and catechised the ildren there*.

Monday, Oct. 25. This morning Pomarre and Edeea sent the ciety a present of baked bread-fruit, cocoa-nuts, and a small hog. rother Elder informed the society, that Mr. Turnbull could spare us out 14lbs. of tea, at eight guineas, and 100lbs. of soap, at seven uineas. The society declined accepting the offer, on consideration f the probability of the arrival of a missionary ship ere long.

Tuesday, Oct. 26. This morning a lad, who has been long about s, was convicted of having stolen two razors. Otoo was informed f it, and we requested that, in order to deter others, he might receive me chastisement. The king directed us to give him twenty lashes ith a cat. We declined the office: and therefore he commanded ne of his own servants to do it: which he did in a public manner.

Wednesday, Oct. 27. Having farther considered Mr. Turnbull's fer to the society of the tea and soap, it was now agreed that it hould be accepted, and, for the payment of which cured pork hould be sent to the Rev. Mr. Marsden. Received a quantity of read-fruit and mountain plantains from the king.

Friday, Nov. 5. About eight A. M. a vessel was discovered to he eastward, which proved to be the Nautilus, Capt. Simpson. he anchored in the bay, and Capt. S. and his wife came on shore: oth in good health.

Present state of the garden.—During the months of April, May, nd June, all we had in the garden (except a few pumpkins and ine-apples) went to ruin, in consequence of taking down the ences, &c. in the time of the late disturbances. Since the restoation of peace, the fences have been repaired, the garden digged nd sown. The first pumpkins did not bear well, some sown in

* The sabbaths were always employed in this manner; we forbear the repetion, for the sake of brevity.

August,

August promise better. The water-melons succeeded, but were destroyed by the natives, who are very fond of them, and commit frequent depredations. Turnips and carrots grow, but are not eatable. The leeks and onions are dead, as are the most of the cauliflowers, through badness of the soil and want of rain. Cabbages, and brocoli are transplanted, and some promise fair. Several pine-apples are in a very thriving state.

Tuesday, Nov. 23. This morning Otáoo, the father of Pomarre, and the grandfather of Otoo, breathed his last in a house a few yards distant from us. His daughter, Owo, applied to us to make him a coffin, which was agreed to. The corpse was taken down to Oparre, and is to be placed on pillars after the manner of burying people of consequence among the natives. Otáoo died of old age, being, we imagine, the oldest man on the island. Those around us suppose him a favourite of their God's, because he lived so long, and died a natural death.

Monday, Nov. 29. Six of the brethren went up Ahonoo-valley to put certain trees into the river for bringing home, that have been cut down some months back. With the natives' help, and much difficulty, they got some of them from the mountains into the river, where they must lie till brought down by a flood. Brother Jefferson went to Fwhaa for cocoa-nuts, for lamp-oil.

Tuesday, Dec. 7. Brother Bicknell went to Oparre to do a small job to the chest of drawers that Pomarre received from Governor King. Otoo, and his mother, continue in Attahooroo or Papparra, where they have been some time adjusting the division of lands, and settling the inhabitants in their different possessions. Pomarre, whose suspicions are still alive against the good-will of the Attahoorooans towards him, remains in Oparre.

Thursday, Dec. 23. This morning a barbarous murder was committed by one native on the body of another in a house a few yards distant from us. The murdered man it appears had been guilty of a very petty theft, and for which he lost his life. He was struck a dreadful blow on the nape of his neck with a tomahawk, that almost severed his head from his body, and his right shoulder was horribly cut with repeated blows. The perpetrator of this savage act walked about afterwards with the tomahawk in his hand with as much unconcern, as if he had been splitting up fire-wood, and behaved very insolently when spoke to about it. The person killed belongs

belongs to Paheete's jurisdiction, who is now in Oparre; but it is apprehended that no notice will be taken of the matter, either by him or Pomarre (to whom the other man belongs) as he was accounted a person but of little worth, and his murderer is a man of consequence. This same man, who has so inhumanly destroyed his countryman for a mere trifle, we have reason to suspect of having plundered us of various valuables.

Towards evening Paheete arrived in the district. He made some enquiries concerning the above murder, and ordered the corpse which its murderer had buried, to be digged up, and to be placed within view of him in Edeea's house, on the point where he is fled for refuge. It appears, that this is held by the natives as a mark of abhorrence of the act, and what is very unpleasant to the guilty person. There is some talk among our neighbours, that the inhabitants of this district and Hapyano, will revenge the murder; and even burn Edeea's dwelling in which the man has sheltered himself. If this should be done, it will certainly produce a war.

Brothers Bicknell and Wilson have altered their plan of proceeding, and, instead of visiting Tatooroa at this time, to-day took their departure for Eimeo.

The Journal of the Brethren Bicknell and Wilson, in their circuit round Eimeo.

Thursday, Dec. 23, 1802. At one P. M. sailed from Matavai: Six natives accompanied us in the boat. In the evening landed at Fwha-rippa, where is a large house belonging to Edeea in which we took up our lodgings. We immediately retired up the valley to supplicate the Lord for direction and assistance. Informed the chief and the people of our errand, and asked them whether they would attend to hear the word of God. They consented, but with apparent indifference. Forty persons were present. One went away before the address was ended, and those appeared most attentive who had never heard any thing of the word before.

Friday, Dec. 24. Early in the morning several of the natives went to fish, and, in a few hours, returned with seven large ones. Their great success at this time they ascribed to their god's being

well pleased with some feathers which they had on their canoes. About ten A. M. we travelled eastward about one mile and a half distant, found fourteen persons making thatch, and spoke to them. One mocked and feigned himself sick; the rest heard attentively.

Saturday, Dec. 25. Spoke at our lodgings to thirty-eight persons, some of whom were not willing to come, but behaved quietly when they came. Took our leave, and departed towards the west. Landed at Pihhena, and there lodged. Found here a number of Arehoes, and others collected at a play: when that was ended, we enquired whether they would hear the word of God: they consented, but behaved very light. Fifty-eight persons were present. In this assembly was a blind man who, they said, lost his sight through the witchcraft of a woman.

Lord's-day, Dec. 26. Spoke four times, and to eighty-seven people, who were generally attentive. Several asked us to come again: and one desired us to teach him all the word of God, and leave none behind.

Wednesday, Dec. 29. Left Pihhena, and passed on through Puppeheine. There are but few houses in this district, and could only find eleven people disposed to hear. The boat went before us across the harbour, while we went round it, and spoke in two places to twenty-two people who were attentive. One, who had not heard before, was very desirous to know the truth of what was said against him, as being guilty in the sight of God. After we passed round the harbour, some of the people followed us a mile without being asked: They knew our errand, and heard the gospel willingly.

Thursday, Dec. 30. This morning the chief of this district, ordered a young pig to be killed for us, and at noon killed another, to feed us after the manner they entertain strangers. We told him, that we did not at all wish to be regarded after such a sort, and that our only object and desire was, that he would collect the people for us: However, he constrained us to abide and partake of the provision he had made ready for us. Spoke four times in the district to ninety-one people, many of whom were willing to attend, and heard attentively. The number of inhabitants in this district exceed any that we have yet passed through, and several places in it were cultivated, and planted with tarro, plantains, yawa, and the cloth plant.

Friday,

Friday, Dec. 31. Went about the district, and spoke to eighty-persons who were willing to attend, but did not hear very attentively. One man said at the end of one of the addresses, that what was said was good. Some children said, Oro was a false god, and wanted their property. One man acknowledged that Oro could not save them, and said, if Pomarre would throw away their gods, the people would also.

Lord's-day, January 2d, 1803. Spoke to forty-four people at our lodgings. Most of them heard attentively.

Monday, Jan. 3. Returned to our former lodgings at Whattaupe, and spoke to seventeen persons. Returned to Teebo, and spoke to thirty-two. In the afternoon took leave of the people. Gave one large fish-hook and one toe to the two chief women. Proceeded on our way to the house we came to at first, it is the last house on the north-side of the island, and belongs to Oro. There is one man lives in it to take care of it. He told us that the house formerly belonged to Tahine, but he gave it up to Oro: and in one end of the house, in a box open at one extremity, is Oro deposited. We asked the man, if Oro would come out and let us see him: He replied, No; but gave us leave to pull him out. This idol is a mat stuffed with something, bound with small cords, and had some red feathers stuck on the outside: it is about four feet long, and taper at one end. Nigh at hand are two or three altars, on which they put food for Oro.

Wednesday, Jan. 5. Returned back to Payow: Spoke in four places, and to 106 people, some of whom were very attentive. At one place was a canoe belonging to Oro, and in a small house on the top of it were eleven idols, from one foot to four feet long, all in appearance like what we saw before. Oro was one of them: the people told us all their names.

Thursday, Jan 14. In the morning spoke at our lodgings to thirty people, who heard quietly. Sent the boat before us to Mateea where we purposed to lodge, and which is another place that united in the late rebellion, and where some people where killed. In passing through Otcha, spoke to thirty-three persons, some of whom had not heard the gospel before, and appeared surprised at some things that were told them. Went through a division of land called Paya: Found in it only one family, two women and two children, and three of them were sick. For three miles there is no house but the

above. The women told us, that the people who used to live here are all dead of the *hotatte*. Went past the place where we were to lodge, to a valley that was further on; spoke to sixty people who came willingly together to hear, and behaved quietly: They asked us to come again. Returned to the place where we were to lodge.

Friday, Jan. 14. Went on to the valley where we were last night: Spoke in various places to fifty-three. Some seemed to give credit to what was said, and one denied what we advanced respecting the resurrection from the dead. But they all, with one consent, explode this doctrine, and frequently mock when they hear it mentioned.

Lord's-day, Jan. 16. Spoke in two places to sixty-four persons, who behaved decently.

Wednesday, Jan. 19. Spoke at Haoome to twenty-six persons. Went on to Fwhárre aree. When we arrived, found a company of Arehoes, who had come to this place yesterday in their way round the island. Their eagerness after their plays prevented us from speaking unto them in public, but we endeavoured to teach them in conversation.

Thursday, Jan. 20. This morning more of the Arehoes, belonging to the above company, arrived from Puppe-are. Spoke in the house where they lodged, and which belongs to Pomarre, to about 100 of them. They appeared very indifferent and careless to what was told them.

Lord's-day, Jan. 23. Early in the morning went on to Teavarro, and spoke in three places to eighty-three persons, who behaved orderly. Proceeded to the next place, called Teemye, where we had been at the beginning: Spoke to forty-four people there. Returned to our lodgings at Puppe-are, and spoke to twenty-eight persons.

Through the mercy and goodness of the Lord, we have now accomplished our journey round the island, and wish to embrace the present favourable weather for returning to Taheite.

Tuesday, Jan. 25. As the sea continued calm, we thought of rowing to Taheite, but, after being a mile or two at sea, it appeared to threaten a squall, so we returned back and put in at Puppe-are. In the evening spoke to thirty-two people, several of whom were strangers from Teavárro. One of them said, that he had forgotten the things which were told them on Sabbath, and came to be taught again.

Wednesday,

Wednesday, Jan. 26. At seven A. M. left Puppe-are, and proceeded to Taheite, where, through the loving kindness of the Lord, we arrived in the evening.

We have, at different times and places, attempted to teach the children the catechism. The generality of them discovered a readiness to learn, but our short residence among them prevented us from having much success.

Continuation of the Public Journal.

Tuesday, Feb. 1. Ever since the brethrens arrival in the Royal Admiral, learning the speech of the country has been closely attended to: for which purpose two meetings, and sometimes more, weekly, are held; at which brother Nott presides and gives instructions in putting English sentences into Otaheitan, as asked, or correcting the Otaheitan where wrong: which sentences are committed to writing. This method has been attended with general success, though some have, from their natural abilities and persevering attention, made considerably more progress than others.

Last quarter's state of the garden:

Though there has been much wet, yet it has not been a good season for tender seeds through the heat of the sun, which being vertical both in November and January, the heat is commonly so great in a clear day as to destroy them, unless protected by a shade. In November at different times, were sown for trial, a few cabbage, mustard, and turnip-seeds; but they came to nothing. In the beginning of December, sowed some Bengal radish seed; some of them succeeded. In the beginning of January, sowed some Indian corn and French beans; these promise middling well. We have had some fine water-melons and pumpkins: The latter are prospering still, but the season for the former is over.

Wednesday, Feb. 2. Otoo sent to desire that we would write to England, that Tayya (the lad that went hence in the Nautilus, in 1798, and who, we think, is with some of our brethren in England) should be returned to his native country. He also desired that a *still* for distilling liquors may be sent for. It is probable that the Sandwich

wich Islanders, who are with the king, have induced him to make this request.

Saturday, Feb. 5. By favour of Capt. Simpson, sent on board a cask of cured pork, containing about 3 cwt. for the Rev. Mr. Marsden. If our neighbours were more honest, we should almost be able to keep ourselves in every article without being burthensome to our brethren in England, by rearing and curing pork, and sending it to New South Wales; but it is with difficulty that some of us can get meat to eat. Since the departure of the Royal Admiral, we have lost, by theft, near 200 hogs, great and small; besides ducks and fowls, and things from gardens. Those around us see we bear it patiently, and are thereby more emboldened to commit their depredations.

A Letter to the Directors of the Missionary Society.

Matavai, Otaheite, Feb. 3, 1803.

Honoured Fathers and Brethren,

The departure of the Nautilus, Capt. Simpson, from this to Port Jackson, favours us with the present means of conveyance. Since our last dispatches in the month of October 1802, this island has enjoyed peace, and we also in the peace of it. Our civil employments have been erecting and compleating habitations, cultivation, &c. &c. Learning the language has been closely attended to by the brethren which came forth in the Royal Admiral; and, under the tution of brother Nott, some have made considerable advances, insomuch, that we hope, ere long, the number of preachers of the word will be augmented. The work of the mission continues to be carried on: Otaheite has been twice encircled with the glad tidings of salvation, and Eimeo once. The districts of Matavai, Oparre, and Hapyano, have frequently the word preached in them, and the children of part of Matavai catechised. The gospel is preached to high and low; but how far its power may be felt, we cannot say. We will not hold forth any flattering prospects to view, that we may not

not appear to glory in any thing whereof we have no cause to glory.

We are waiting, with some degree of anxious solicitude, to hear from England: To hear of the state of our native country, of the churches of Christ there, our relatives, &c.; and how the gospel-plough is making its way in the uncultivated grounds of other heathen countries. Long before this reaches you, we trust our anxiety will be removed, and our thankfulness to God enkindled by the arrival of a vessel, bringing every necessary information, as likewise a reinforcement to our number. Should we be disappointed, we have to entreat you not to forget us; but let us, as soon as possible, be gratified in hearing from you. We should also be glad to be informed, when you write the dates of all letters and journals that come to your hands, that we may know what has miscarried, and what not. As we are in expectation of the arrival of Capt. Byers in the Margaret shortly, we shall transmit our journals by him. Perhaps we need not remind you, that we are growing bare in apparel, and are very low in all other articles. Praying earnestly for your prosperity and success in your important undertaking, we remain,

Honoured Fathers and Brethren,
Your humble Servants and Brethren,
In the bonds of the gospel,
JOHN JEFFERSON,
for the Society.

Directors of the Missionary Society,
London.

Wednesday, Feb. 16. Pomarre made application to the society for a present, saying, he wanted to give something to Eno-madooa. The society met, and considered what should be given him. Having no more than four axes remaining, and some files, it was agreed to give him two of the axes, and four cross-cut saw files. This was done, and he informed of our impoverished state.

Monday, Feb. 28. Got from Ahonoo certain trees cut down in the mountains there some time past for the society's use. Brother Elder

Elder went to Oparre: On his return heard that Ta-are-navo-roa is there, and very unwell. As he was inclined to receive assistance from brother Elder, he accordingly administered to him. The last division of our sugar was made to-day: The last of our tea has been made some time.

Saturday, March 5. Duties of the past week at the language as usual; oil making, paint-grinding, which, for want of proper materials, is very tedious; carpenter's work, glazing, blacksmith's work, &c. Brother Scott having occasion to go to Oparre to-day, brought thence a quantity of fine oranges. A tree there has had some hundreds of fruit on it this season; but the natives have not patience till they are ripe, though rainhooed, but gather them while very young, and so destroy them. They do the same with pine-apples in certain parts of the island, and have even baked them in their ovens to make them more eatable.

Lord's-day, March 13. Prayer meeting as usual. In the forenoon brother Eyre preached from Gal. 3. 26. and baptized brother Shelly's child by the name of Charles. In the evening brother Scott read a portion of Mead's Almost Christian.

Brother Nott preached in Oparre to twenty-three: In the evening he preached in Faheo to about twenty: Brother Bicknell preached in Teaooroo, and elsewhere, to about sixty: Brother Eyre and Henry in Opei-manno, and elsewhere: Brother Jefferson at Ahonoo, and in sundry parts of Hapyano, to 130. The various situations in which the natives are found when we seek them to address them, render it very difficult to get them together in any tolerable order. Sometimes they are busy at work about their houses, cloth, &c. &c. which they quit (if at all) with no small reluctance: At other times, they are feasting and gorging themselves, and then they are in no frame to hear the word of God; and at others, they are stupified with yavva, which they usually drink, if they can get it, just as they are going to eat: so that by the time they have done eating, the yavva begins to operate, and they are only fit to lie down and sleep. Some of the great epicures of the country will, at those seasons of the year when the bread-fruit is in perfection, bake large quantities in a lot, sufficient to last some scores of men for many days, and then they will sit and eat from morning to night, without much interval of rest. This the Otaheitans esteem as delicate living: This binds them to think

think well of this world, and to treat our message with great indifference.

Saturday, March 19. Brothers Hayward and Scott returned. They have encircled the whole of the larger peninsula, and bring word that they found the inhabitants wholly bent on reserving their hogs for purchasing muskets and gunpowder: so that they have been able to buy no more than four, and only one of them is about ten score weight, and for which they gave two tomahawks of brother Shelly's making.

Monday, April 4. This morning the ship Unicorn, of London, ——Porter commander, anchored in the bay. She is from the N. W. coast of America, and bound to England round Cape Horn. From the coast she touched at the Sandwich Islands, and one of the Marquesas (Robert's Island) in her passage hither.

Tuesday, April 5. Held our monthly prayer-meeting at the usual time. Mr. Newton, supercargo and part-owner of the ship, with Capt. Porter, were on shore for a short time. It appears that they have only brought the vessel here to procure refreshments, and for which their principal article of barter is *gunpowder:* so that this island bids fair soon to be full of muskets and ammunition; the probable consequence of which is not favourable to our views; but "the Lord God Omnipotent reigneth."

Yesterday Otoo suddenly departed for Oparre, and in the evening, and on this day, it has been reported among the natives, that the king is angry with certain of the society, because they have gone on board the ship, and desired the captain not to give him any thing; and have likewise prevented the commander from giving the asked-for price for hogs. *A charge most untrue.* Here are several natives of the Sandwich Islands, which have come to Taheite in Messrs. Bishop, Simpson, and Byers' vessels, and harbour about the king: They are a most daring hardened race, and, no doubt, instil into Otoo many plots of wickedness which before he was a stranger to, but which he has apparently a heart ready to receive and execute. Some of the great people now conceive that we are in their way; for if they meet with the least disappointment, they are (we have reason to suspect) attentive to any suspicion that may be hinted to them that we are the cause of it, though we never intermeddle with their negotiations with vessels farther than we are called upon by themselves, or the commanders. In short, it is easy to perceive,

were lost, though in imminent danger from sundry natives of islands in the neighbourhood. They built a large chest, or square tub, in which sixteen males, one female and her infant, (with very little property) were so happy as to reach Otaheite: where the residence of the society, we believe, was instrumental, if not in saving their lives, in preventing them from being plundered by the natives.

This island has continued in peace since the close of the late civil war; though we have been under many apprehensions of the commotions being renewed; and even to this day matters are not so amicably adjusted as to leave us without fear. Here has been a great meeting of late (and which is not yet closed) in Attahooroo, in which the bone of contention—the shapeless log of wood that the Otaheiteans call their great god (or the body of their great god) Oro, has been ceeded by the Attahoorooans to Otoo; but he is not yet put in possession of it, and some doubts remain whether he will be or not: so that, till that is done, war or peace is in an uncertain state.

Human sacrifices continue to be frequently offered, and Pomarre is practising all the wicked arts in use among them, to render his god propitious. The murder of infants is still continued; which, with human sacrifices and diseases, is fast depopulating Otaheite. The number of inhabitants calculated by Mr. W. Wilson, 1797, is now reduced to less than one half. There are not 8000 inhabitants on the island. It is conjectured by some of us, that they do not exceed 5000. And if Capt. Cook's computation of 200,000 (which we very much suspect) was any ways right, what an awful and dreadful carnage has death made in a few years!

The natives every where upbraid the English for the introduction of those disorders which they plainly see are dispeopling their country; but they do not appear to credit us when we endeavour to shew them that their own impieties are drawing down the judgment of the only true and living God upon them: And they seem to pay but little regard to us when we strive to point them to Jesus Christ as the only propitiation for sin. On the contrary, the generality of them contemn the word of life, and charge it with being foolishness. The state of Otaheite is more miserable and pitiable, our honoured Fathers and Brethren, than perhaps you are aware of. Numbers are dying upon our right-hand and upon our left without God, without Christ, without hope, and without the least apparent real desire to

seek

seek after God, if haply they may find him! Fretted with seeing their relatives and friends cut off on every side by pining diseases, many behold us with an eye of jealousy, and not a few are ready to charge us with the death of their countrymen, and as being intruders on their country. Also the favour of the chiefs towards us is still precarious: perhaps but little more than the fear of consequences, or the hope of profit, connects them to us. We are certain that they are not friends to us for the sake of the gospel, which they are not so ignorant but they must perceive militates against their religion, and for the support of which they use every effort in their power. And should the fear of resentment, or the hope of advantage lead them to aid us in peculiar circumstances, yet it does not seem that their power is adequate to protect us.

The state of the surrounding islands, we suppose, to be similar to this: that is, whatever the number of their inhabitants might once have been, it is now very small: Eimeo does not contain, it may be, upwards of 2000 souls. The small island called Tetooroa, and others connected with it, from what we have heard of late, have not more than 100 persons on them. We may, therefore, reasonably conclude that others of the Society Islands are no better peopled. We hear of no wars at this time subsisting among them.

We have endeavoured to supply ourselves with a few needful articles from Port Jackson; for the payment of which we have drawn upon the Rev. Mr. Marsden of N. S. Wales, and to reimburse him, we have, with some difficulty, sent by the Nautilus a tierce, and by the Dart shall send a butt of pickled pork. We find it very expensive sojourning here: Our wear and tear of apparel is very considerable: We cannot travel the country for nothing: The natives in general expect to be paid for what we eat and drink: We can find but little disinterested hospitality among them. The price of labour is dear: We can carry on no works of any consequence without the natives' assistance, and they know how to charge for what they do.

We continue, through mercy, to enjoy (with some intermissions) a tolerable state of health. Sister Henry has lately been safely delivered of a daughter, baptized by the name of Eleanor: Her eldest daughter, Sarah, has been poorly about a fortnight: Samuel Henry is growing a fine boy: James Connor's child, by a woman of Huaheine, under the care of sister Henry, is a fine girl, and is making good

good progress in her learning. Sister Shelley's son, Charles, is a thriving infant. Sister Eyre bears her age tolerably well.

Concerning the natives' children, we cannot do much with them as yet: They are so volatile, and subject to so little parental command, that as they naturally contemn useful learning, and account it a painful, troublesome, and unprofitable thing; so no authority can be exercised to compel them to attend instruction: Strictness in present circumstances would meet with great displeasure from all ranks.

By the Dart, Messrs. Turnbull and Byers, with their property, Mr. Wood their mate, his wife and child, and three or four seamen, quit the island. The other seamen that remain are mostly very abandoned characters. As we have had no vessel of late from N. S. Wales, it is probable the pork business here will soon be dropped, at least for a season. We have frequently thought that if the Missionary Society could keep a small vessel among these islands, and occasionally going to Port Jackson with a cargo of pork, &c. &c. it would be very beneficial to the mission, and pay itself. It seems to us a matter worthy of consideration.

Some of the brethren being in want of shirts, &c. and our sisters a little wine for their necessary use, and also the society in cases of sickness, and Capt. M'Lennan being able to supply us with these things, we have received from him property to the amount of 81. 13s. which we have taken the liberty to draw upon you for the payment of.

Beseeching you to continue the remembrance of us, and the heathens of these parts at the throne of grace, we conclude with our real desires, that God Almighty may bless you, and lift upon you the light of his countenance, and cause his glory to shine abroad through your instrumentality, and that the religion of Jesus Christ the Lord of life and glory, may alone flourish every where.

We are,

Honoured Fathers and Brethren,

Your obedient Servants and Brethren,

In the bonds of the Gospel,

JOHN JEFFERSON,
for the Missionaries

Directors of the Missionary Society,
London.

Saturday,

Saturday Night, Sept. 3d, 1803.

OURED FATHERS AND BRETHREN,

We have to inform you, that about half-past three P. M. e surprised with the news of the sudden death of Pomarre. iately word was sent off to the Dart (who had got under sail ning before, and was plying in and out of the bay, waiting for ogs the chief had promised the captain), to inform Mr. M'Len- d to request the detention of the vessel. Several brethren went re, and found the report true. They saw the corpse, and heard ner of his death to be thus:—After dinner, Pomarre and two men got into a single canoe, and paddled towards the brig; hey had almost reached her, the chief felt a sudden pain in s that occasioned him to lift himself up with a jerk, and put id behind to the place where he felt the pain. He had no done this than he fell with his face towards the bottom of the and his hands over the sides of it, the paddle dropped from id he never uttered a word. The canoe returned to land, and the corpse in a house, while messengers were dispatched to e necessary information.

knowing what may be the result of this unlooked-for dispen- the Society thought proper to request Capt. M'Lennan to ll to-morrow evening, when we hope the arrival of Edeea from oroo to Oparre, and Otoo from Papparra, may tend to give us sight into what may follow. At present the natives around us, ose of Oparre, do not seem to be much concerned at the

Sabbath-Day.

In the morning brother Jefferson went on board the Dart, stood into the bay, and delivered the Society's letter to ptain, who returned for answer that he would tarry till two to oblige us. Brothers Shelly and Youle went to Oparre to telligence.

The

The majority of the brethren were of opinion, that the vessel should not be detained, as there is no probability of any thing taking place for some time to come.

JOHN JEFFERSON,
for the Society.

A LETTER

A

LETTER

FROM

Dr. VANDERKEMP

IN

South Africa,

TO

THE MISSIONARY SOCIETY.

Bethelsdorp, Feb. 29, 1804.

Most respected, and dearly beloved Fathers and Brethren in Christ!

THE last letter which we received from you, was dated pt. 13, 1802. To this I wrote an answer April 30, 1803, includ- ; one to Mr. Hardcastle, our annual report for the year 1802, and ne letters of English soldiers, as we trust converted by the ministry brother Read. Afterwards, I sent you another the 3d of May, 03. This I committed into the hands of Mr. Siccamor, captain a Dutch sloop of war, who promised me to forward it in the best nner, either from the Cape, or from Holland, to London. It was ected to Mr. Hardcastle. Should both these letters be lost, the nual report might be easily recovered by means of the Dutch ciety, to which I likewise sent a copy of it in Dutch. The most terial information contained in the latter, is to be found in the nual report for 1803, drawn up by my dear brother Read, which u will receive by means of the Dutch Society. There is only one icle which needs a kind of recapitulation, respecting the mode in nich our missionary settlement is to be directed under the present vernment.

Our labours, and present institution have, from the first, been a stumbling block in the eyes of the unchristian inhabitants of this country, and an object of their hatred. After the restoration of government into the hands of the Batavian Republic, the almost universal clamour was, that an institution, not only formed and administered by emissaries of the London Society, but even now continuing under the influence and direction of a company of Englishmen, was, by its nature, too dangerous for the public tranquillity to be suffered any longer, was an imperium in imperio, &c. &c. It was an easy matter to convince the brave, and philanthropic Governor Jansens of the futility of the objection, and to shew, that our undertaking was entirely separated from all national views and concerns, and that your direction being entirely restricted to spiritual purposes, did not, even in the least degree affect, much less relax the authority which government has a right to exercise over all its subjects, any more than the filial obedience due to a father or tutor, infringes the rights of a sovereign over a son, or pupil, residing in his dominions. But it was not so easy to eradicate the inveterate prejudices against our work among the heathen, out of the stony hearts of more barbarous inhabitants; and it was evident, that our relation to English benefactors, was only a pretext to give vent to a deeper rooted enmity against God, his Christ, and the extension of his kingdom of love and grace among the heathen.

Some of our missionary brethren have received an order from government, to give up the instruction of christians or heathen within the limits of the parishes in this colony, and to remove to a distance of three days journey from every established church. We have written a letter of thanks to the governor for this step, by which our brethren are effectually directed to the helpless heathen, who hitherto have been left without the means of grace. We have obtained, that this prohibition be extended to all the missionaries in general; and that those parishes which are at present without a regular clergyman be excepted, and thus rendered accessible for missionaries. We had hereby chiefly in view the colony of Graaff Reinet, where not only some heathen, but also three nominal christians were awakened by the labours of two of our Hottentot brethren, who have been rewarded for this labour of love by order of a Boor, acting as Landdrost of that place, with imprisonment and stripes. The missionary spirit, which it has pleased the Lord to kindle in the hearts

hearts of several of our Hottentot converts, is remarkable, and gives us a pleasing prospect of new victories over the power of darkness.

The forementioned prohibition has excited in several of our fellow-missionaries a desire to settle among us. Our rules do not admit more than three missionaries, and two school-masters fixed at Bethelsdorp, but more can reside here, and itinerate in the neighbourhood, or form new settlements by our assistance. We long to see a mission established in Madagascar. I repeatedly suggested to our missionary brethren in this colony, and the Cape Society, to undertake it, but hitherto in vain. They might commence their expeditions by running into Algoa Bay, in order to take in two or three missionaries from Bethelsdorp, whose hearts the Lord shall incline to give themselves over to that service, and to debark them in Madagascar, or elsewhere. Should none be found, I should wish to supply their place, if the Lord shall appoint one to whom we may commit the direction of Bethelsdorp; but I am not my own master, and must do that work which the Lord shall call me to. My dear brother Read is also in this respect of the same mind with me.

Last month I received a memoir from Mr. Hogendorp, a man of considerable property at Amsterdam, and Director of the Missionary Society, in which he proposes to form a settlement of a commercial nature, in connection with our institution, near Algoa Bay, and speaks of sending every year one or more ships to this bay. This undertaking may, perhaps, in the hand of God, be subservient to facilitate missionary efforts in this part of the world.

Of the many articles which you were so good as to furnish us with, we have, as yet, received nothing from the Cape. Three of the most valuable, viz. the printing-press, the smith's-bellows, all the books and magazines, with 150 rix-dollars for the subsistence of my dear brother Read, are lost, with the ship which was conveying our dear brother Irwin to us. But we lay our hands upon our mouth, and say, "The Lord had given, the Lord has taken!"

To the conjecture expressed in your letter of the 31st of August, 1802, respecting the means likely to be furnished for our future support, I can only reply that it is uncertain what fellow-creatures may do, but Christ will most certainly supply us abundantly with all that is necessary for us to carry his glorious plan into execution, and this is all that we can wish for. Hitherto I have not touched

the 500l. and I hope not to employ any part of it but with the utmost frugality.

The Lord continues to bless our labours, and the kingdom of his grace seems to spread itself more and more among our poor Hottentots; and the progress of our scholars in reading and writing, and religious knowledge, is equally astonishing, as (if I may call it so) the missionary spirit and zeal which animates our new christians, whenever they find an opportunity to profess the name of Christ before the world, and the heathen. These three particulars will appear the more astonishing to one who is acquainted with the natural languor, stupidity, and aversion from every other kind of mental or bodily exercise characterizing this nation. This shews, that nothing is impossible for God! To him we commit our, or rather his own work, the success of your undertakings, and the direction of all your thoughts and actions to the glory of his name!

I am,

With the utmost respect and sincere affection,

Your unworthy, though loving brother in Christ,

J. T. VANDERKEMP.

P. S. The following remains of our dear Irwin came accidentally into our hands:—

A coat, two shirts, two handkerchiefs, one pair of stockings, one night cap.

Marshal on Sanctification.

Brown's Brief Concordance.

The value of these articles we estimate to be 11½ rix-dollars, or 2l. 6s. sterling, which sum I will enter into my account with the Society on the debt side, begging you to return it to the nearest relation of the deceased, of whom we only know that he belonged to the First Bat. Royal Artillery, in capacity of private soldier.

TRANQUEBAR

TRANQUEBAR AND CEYLON.

Messrs. Voss, Ringletaube, Cran, Desgranges, and Palm, accompanied by Mrs. Voss and Mrs. Palm, left England last winter, and proceeded to Copenhagen, intending to embark from thence in a Danish vessel for Tranquebar. Mrs. Palm being unable to pursue her voyage, on account of indisposition, was obliged to remain at Copenhagen, together with Mr. Palm. On the 11th of June, Mr. Palm, writing to England, says, "Our brethren left Copenhagen on the 20th of April. From Elsineur they wrote us word, that the Lord has again been pleased to exercise their faith at the first setting out on their long voyage. Their ship happened to lie at anchor about three English miles from the shore; they were obliged to join it in a boat: but when they had made about three parts of their way, the boat became leaky, and such a quantity of water rushed in, that, all on a sudden, they found themselves immersed almost to the middle. But Mr. Voss having, happily, a tin vessel with him, they made use of it to bale out the water as fast as they could. By this means, they kept themselves up till their ship's boat came to their assistance, and safely carried them on board. Mr. and Mrs. Voss, however, caught a severe cold."

A LETTER

TO THE DIRECT

Twillingate, 5t

REVEREND AND RESPECTED SIRS,

LAST January I wrote two letters: one fro directed to J. Hardcastle, Esq. with advice that I ha him for twenty pounds, to the order of Parker and Knig letter was directed to the Rev. G. Burder, from H giving more particular information of the Lord's goo us, in affording us a safe passage and a friendly rece our friends on this side the Atlantic. These letters received, but as passages are very uncertain, and I h thing from England since, I thought it would be be it here.

Since I wrote last, I have endeavoured to act agr instructions you gave me at parting, (i.e.) " to visit as r ble the different harbours round the coast of Newfo where there were any serious christians, to endeavour into societies, and with their assistance, to set ap

means favourable to an itinerancy in this country, yet I hope that my endeavours in the winter have not been altogether in vain. A short time after I wrote my last letter, I made a trip, partly by land and partly by water, in the depth of winter, to the upper parts of Conception-Bay, and preached repeatedly at Bay-Roberts, Port-de-Grave, and Brigus; besides baptizing eight children, on which occasions I used to give an exhortation to the parents and others present; and during my stay at Brigus, a letter was addressed to me, signed by two of the principal members of the society there, which had been drawn up at the request of all the members, requesting me to assist them in solemnly setting apart, for the more regular work of the ministry, and the administration of the sacraments, their brother, John Percy, who had for several years read the church of England service, and preached to them with acceptance and usefulness; and as I conceived this to be part of my instructions, and as no particular form is prescribed for such service, I thought it my duty to attend to their request; and, after consulting the members, thought it might be best, for various reasons, to deviate a little from the *mode* usually observed by the dissenting churches at home: Indeed, in such a situation, it was scarcely possible to do things with that exact order which may easily be observed in England, the assistance of any of our brethren in the ministry being almost impossible to be obtained. I therefore, on the 12th of February, proceeded to this work in the following manner:—The morning-service of the church was read as usual, by a member of the society; after which I engaged in prayer, and preached from Acts. xiii. 2. 3. The setting apart brother Percy was then attended to agreeable to the form of ordaining an elder in Mr. Wesley's prayer-book; when another brother, who has long been in the habit of preaching occasionally, spake from Mat. xx. 26th verse; and the whole was concluded with the sacrament, at which brother Percy assisted.

After my return to Harbour Grace, I generally chose those opportunities of preaching, which least interfered with the service at the church, (i. e.) on the Sabbath-morning and evening: and on Wednesday evenings. The 12th of last month I left Harbour Grace, to pay a visit to Twillingate; and putting into Fogo, I preached twice there; and here have preached three times on the Sabbaths, besides baptizing three children, and administering the Lord's-Supper. By what I can learn, the Society here have walked becoming the Gospel,

Gospel, and several of the young people seem seriously inclined. I am informed, that many of the inhabitants have requested the Governor (Admiral Gambier) to procure them a minister under the patronage of the Society for propagating the Gospel in foreign parts.

I remain,

Your willing Servant, for Christ's sake,

JOHN HILLYARD.

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INTRODUCTION

TO

VOLUME III.

THE second volume of this work having been closed without giving a general outline of the proceedings of the Society, it has been deemed advisable to commence the present volume with a brief account of their Transactions since the period contained in the first volume.

We shall therefore commence with the Missions existing at the beginning of the year 1803, which were chiefly those at Otaheite, in the Pacific Ocean; at the several stations in South Africa; and in North America. We shall proceed to give some account of the NEW MISSIONS in several parts of Oriental India; and of the measures taken by the Society with a view to introduce the everlasting Gospel into China, and for the instruction of the Jews in England.

OTAHEITE.

With a view to aid the Mission with which the Society commenced its operations, Mr. and Mrs. Crook were sent out in April 1803, accompanied by Mr. Caw, who had offered his services to the Mission as a carpenter or boat builder, in a government ship to New South Wales, from whence he took his passage to Otaheite; but Mr. and Mrs. Crook having been informed of the unsettled state of the island, remained at Port Jackson.

A considerable reinforcement of this Mission having been requested at different times by the Brethren at this station; the subject was at length taken into serious consideration at

a special meeting of the Directors, on the 24th Sept. 1804, and the following Resolutions were adopted.

1. That the measure suggested by the Brethren at Otaheite for a reinforcement of that Mission, sufficient to render them independent of the support of the Chiefs, is in its nature incompatible with the principles of the institution.
2. That the Missionaries now on that island are a sufficient number for the purposes of the Society at that station; except that it may be expedient to send out one who is well acquainted with medicine and surgery.
3. That it appears to us desirable that the Missionaries remain at Otaheite, or some other of the Society Islands, as long as it appears to consist with their personal safety.
4. That the propriety of their separation, for the purpose of forming Missions in different islands, be suggested to their consideration.
5. That if any of the Missionaries be under strong apprehensions respecting his personal safety, he be recommended to state to the Brethren there, the grounds of his apprehensions, and if they be well founded, that his removal be recommended either to any other island in the South Seas, or to Port Jackson, by the first convenient opportunity, in order that he may be employed there under the direction of the Rev. Mr. Marsden, in promoting the cause of religion till further instructions be sent from the Directors.
6. That if any of the Brethren be strongly persuaded that his stability and usefulness as a Missionary at Otaheite would be promoted by his entering into the marriage state, he be advised to state his wishes to his Brethren there, and with their permission return to England for that purpose. It is however desirable, that by undertaking some employ on board the ship, he may relieve the Society from the expense of his passage. The interests of the Mission, however, require that this liberty be restricted to two or three Brethren, till their return back to Otaheite allow this indulgence to be extended to others.
7. That a competent supply of necessaries and conveniences for the Missionaries be annually provided and forwarded to Otaheite, either by a direct conveyance, or through the medium of the Rev. Mr. Marsden, New South Wales.
8. That a credit of 300l. be lodged with the Rev. Mr. Marsden on the Treasurer of the Society, to be applied, discretionally, by him, to such exigences as may occasionally occur.

The Society having pledged themselves to the Missionaries, to send out a medical man to join them, appointed for this service, Mr. Gregory Warner, whom they had trained up for two or three years, under able teachers. On the 7th Oct. 1805, he was solemnly designated to the work of a Missionary at Spa Fields Chapel, and shortly after embarked in the ship Sinclair, for Port Jackson; government having very kindly granted him a free passage. The Directors, in the instructions which they gave to Mr. Warner, endeavoured to meet and provide for the circumstances he might find himself in, on his arrival at Port Jackson, respecting the state of the Mission at Otaheite. Mr. Warner arrived at that colony in the month of August 1806, and was waiting a convenient opportunity to proceed to Otaheite.

It being of great importance to adopt a plan of more frequent communication with the Missionaries, through the medium of Port Jackson, the Rev. Mr. Marsden has been authorized to appropriate any sum to the extent of 300*l.* to be used, if necessary, as an inducement to persons residing there, to appoint one vessel, or more, to proceed to that island for the purposes of trade; and to take with them such Missionaries and stores as may be ready, and to bring back communications from thence to the Society.

AFRICA.

After the visit of the Rev. Mr. Kicherer, and three of the converted Hottentots, to this country, at the latter end of the year 1803, which excited such a lively interest in the cause of Missions, in the breasts of Christians of all ranks, and of every denomination:—The Directors, contemplating with pleasure the wide and effectual door for usefulness, which seemed to be opened in the extensive regions of Southern Africa, judged it to be their indispensable duty to add to the number of labourers. Mr. Kicherer, whose judgment they highly esteemed, having recommended a Mr. Vos of the Hague, as a suitable person to become an assistant Missionary, and having furnished ample testimony of his good character, ability, and zeal, he was accepted by this Society, and with his wife and daughter accompanied Mr. Kicherer to assist in the Mission at Zak River. Mr. Ullbricht, and Messrs. Christian and Abraham Albrecht, accepted Missionaries, also sailed in the same vessel; these three German Brethren were originally under the tuition of the Rev. Mr. Jænicke of Berlin,

and had resided about a year at Rotterdam, for the purpose of acquiring the Dutch language. These five Missionaries, with Mr. Sydenfaden, sent out by the Netherland Society, arrived at the Cape in January 1805.

Mr. Ullbricht is stationed at Bethelsdorp, the settlement formed by Dr. Vander Kemp, which appears to be in as flourishing a state as could be expected, under the existing circumstances of that colony. The Brethren Albrechts, with Mr. Sydenfaden, have commenced a Mission among the Namacquas, with encouraging prospects of success.

Mr. Vos and wife, with a Mr. Botma, labour at Zak River, under the superintendence of Mr. Kicherer, who has accepted a charge at Graaf Reinet.

AMERICA.

The Society have continued to furnish, as far as circumstances would admit, some assistance to the settlements in North America, and Newfoundland, which are destitute of a stated Gospel-Ministry—and therefore at the earnest request of a few religious people in that country, they appointed Mr. Edward Pidgeon, a student at Gosport, to the station formerly occupied by Mr. Mitchel. Mr. Pidgeon arrived at New Carlisle in autumn 1804, where he generally resides during the winter months, and at Restegouche in the summer, extending his services to various villages in the vicinity, which are totally destitute of all religious ordinances.

Mr. Hillyard having returned to Newfoundland on his second Mission, in Sept. 1803—has itinerated in that colony, visiting from time to time such places as were destitute of the Gospel, and residing in the winter season at St. Johns.

New Missions.

INDIA.

The Directors had repeatedly announced their earnest desires to send to the deluded Millions of Asia the glad tidings of the glorious Gospel, whenever the Providence of God should open a way, and furnish suitable Missionaries for such important stations as abound in that highly civilized part of the globe; the period for entering upon this interesting service

at length arrived. Messrs. Ringeltaube, Cran, and Des Granges were appointed to a mission on the Coromandel coast. Mr. R. is a native of Prussia, who had already passed a short time in India, and has since held his principal intercourse with the United Brethren in Europe. Messrs C. and D. were about two years in the Society's seminary at Gosport. These Brethren arrived at Tranquebar, in the month of Dec. 1804, in company with the Rev. Mr. Vos, and Mr. Ehrhardt, destined for Ceylon. In the instructions given to them by the Directors, they were recommended to form one Missionary station only, and to act together. They were not, however, so entirely limited to this point, as to be deprived of the privilege of judging and determining otherwise, if it should appear to them necessary, in order to promote more extensively the interests of the great cause committed to their hands. After much deliberation and prayer, the Brethren Cran and Des Granges were inclined, for various reasons, to remove from Tranquebar to Madras, with which Mr. Ringeltaube acquiesced, and, in March 1805, they sailed for Madras. On their arrival they were received in a most affectionate manner by persons filling respectable stations in life. By the advice of their friends they were induced to fix upon a station in the Northern Circars, at Vizagapatam.

Mr. Ringeltaube has entered on a Mission in the Tinevelly Country, fixing his residence at Palamcotta. The Directors have authorized him to engage Mr. Wheatly, a person recommended by Mr. R. as an assistant in the Mission, and have also placed at his disposal a sum of money for the purpose of engaging suitable Catechists; or to adopt such other measures as may appear best calculated to advance the Redeemer's interest in that district.

In Jan. 1807, Mr. John Gordon, and Mr. William Lee, late students at the seminary, with their wives, sailed in an American ship, with a view of joining the Brethren at Vizagapatam.

CEYLON.

The attention of the Society was long fixed on this station. It was strongly recommended to their notice by the late highly esteemed Missionary, the Rev. Mr. Gericke, as an object of the first magnitude: he represented, that the natives bearing the Christian name amounted to 100,000, and had been for several years destitute of religious instruction, and were

were fast relapsing into a state of heathenism. The Directors having determined on a Mission to this island, invited the Rev. C. Vos to superintend it; his eminent piety and tried qualifications, pointed him out as a fit person for this work. Mr. Ehrhardt and Mr. Palm, two German Brethren, who studied at the Missionary Seminary at Berlin, were appointed to assist in this Mission. Mr. and Mrs. Vos, and Mr. Ehrhardt, with William Read, who accompanied them from the Cape of Good Hope by the desire of Mr. Vos, arrived at Ceylon in Jan. 1805. Mr. and Mrs. Palm having been detained at Copenhagen, arrived in July following. The liberality of government provides in part for the support of each of these Missionaries.

SURAT.

A memoir having been presented by one of the Directors, who had been repeatedly in India, recommending to the attention of the Society the populous city of Surat, on the northern part of the eastern coast of India, above Bombay; the Directors were so fully convinced of the eligibility of this station, that they immediately took the subject into consideration, and determined on a Mission. Mr. Taylor, a student, who had been for several years under the care of the Society, first at Edinburgh, and afterwards at Gosport, appeared to the Directors a suitable person to be employed in this important service, having acquired a considerable share of medical knowledge, and obtained the degree of doctor of medicine. Mr. Taylor, and Mr. Loveless, another student, whose piety and temper pointed him out as well adapted to the same station, were solemnly set apart to Missionary work in 1804, and soon after embarked in an American vessel for Bengal. They arrived at Madras in June 1805. Dr. Taylor visited the Baptist Missionaries at Serampore, in order to profit by their knowledge and experience in the Missionary work, from whom he received the most cordial and affectionate attention; and after visiting other places in India to obtain such information as might be useful to the Society, proceeded to the place of his destination in August 1806, leaving Mr. Loveless to preach in the Black-Town at Madras, at the express desire of the friends in that city, so long as he can be spared from the Mission, or until he is replaced by a suitable Missionary from Europe.

CHINA.

The immense population of China, and the deplorable darkness by which it is enveloped, render a Missionary undertaking

taking to that vast empire an object of unequalled magnitude and importance. This consideration induced the Directors to resolve on attempting the translation of the Holy Scriptures into the Chinese language, as a measure preparatory to the introduction of a Mission to that empire.

Mr. Robert Morrison, an accepted Missionary, having been deemed a suitable person for this station, his studies, under the Rev. Mr. Bogue, were directed to a preparation for so important an undertaking. He was also for a considerable time assisted in London by Yong Saam Tak, a native of China, whom the Society engaged for this purpose, in learning the Chinese language; and in transcribing a Harmony of the Gospels, and other parts of the New Testament, from a manuscript copy in the British Museum. Mr. Morrison's studies were likewise directed to the mathematics, and astronomy, under a suitable tutor; and he also attended on the lectures at the Royal Institution. This course of studies was determined upon, in consequence of some valuable information the Directors received from a very intelligent and respectable person who had resided some time at Macao, and who appears to be well acquainted with the dispositions and manners of the Chinese. Mr. Morrison embarked in January 1807, with the intention of proceeding to Canton.

MISSION TO THE JEWS.

When Mr. Frey was first taken under the patronage of the Missionary Society, it was expected that his services would be devoted to the heathen in Africa. But the Directors with peculiar satisfaction concurred in the desire expressed by him, to communicate to his Brethren, the Jews, the knowledge of Christ, and to remove from their hearts that veil of ignorance and unbelief, which, for so many ages, has hidden from them the glories of the Gospel dispensation. Mr. Frey having been three years in the Missionary Seminary, commenced, in the month of July 1805, his ministry among the Jews, and began a course of lectures at Jewry Street Chapel, in London, (and since continued at Sion Chapel,) on the Saturday evenings. These have been well attended, and several of the Jews are become enquirers after truth, and a few, it is hoped, have already been brought to the true knowledge of Jesus Christ. The Directors, judging that it may be of great use to the Jews, not only in this Kingdom, but on the Continent also, that a series of appropriate essays should be drawn

drawn up and circulated among them; unanimously requested the performance of this service from the Rev. Greville Ewing, which he has kindly undertaken to execute. A committee has been appointed to superintend Mr. Frey's services, and to consider what measures can be adopted more effectually to engage the attention of the Jews to Christianity, and to excite the regard of the public more fully to this important object. A free-school was opened in London in January last, for the instruction of Jewish children of both sexes in useful learning, under the superintendence of appropriate committees.

SOUTH AMERICA.

When Buenos Ayres was taken possession of by the English forces in 1806, it was deemed a fit opportunity for making an attempt to introduce the everlasting Gospel in its purity into that extensive country; and Mr. Creighton, a student, under the care of Mr. Bogue, was selected as a suitable person for this service. He sailed from Portsmouth in October, but on his arrival in the River Plata, he found that Buenos Ayres had been retaken by the Spaniards. He however resolved to wait the event of the British arms; since which, the town of Monte Video has come into the possession of his Majesty; and it is hoped that Mr. Creighton may be able to proceed in some useful services for the inhabitants of that country.

MISSIONARY SEMINARY.

This Institution, since its establishment in the year 1801, nas afforded suitable instruction to eleven Missionaries, who are now engaged, (or on their passage,) in carrying into effect the great object of the Society, preaching the Gospel to the Heathen, or labouring in other unenlightened parts of the World. Two promising young men, one of whom had spent some time in the Seminary, have been removed by death; and there are now thirteen receiving instruction for Missionary work, several of whom will have shortly finished their studies.

TRANSACTIONS

OF THE

MISSIONARY SOCIETY.

RACTS *from the* ANNUAL REPORT *of the* MISSIONARY NSTITUTION *of* BETHELSDORP, *for the Year* 1805.

this year it hath pleased the Friend and Redeemer of rs, to gladden our hearts by the manifestation of his e to some of the poor Heathen, who before lived estrang- om him; so that from the 1st of January to the 29th of l (the day we left this Institution) eight were baptized, ely, one brother and seven sisters, besides five young lren. We could also number five or six others, among n is a Caffre woman, of whose sincere conversion we carcely doubt. The increasing blessing which attended rord of the gospel was very evident in our religious as- lies, and it happened more than once that, under Bro- Read's preaching, his voice was drowned by the crying e people; especially this took place at our love-feasts, at the Lord's Supper, which we hold every Sabbath.

n the 3d of March we were pleasantly surprised by the pected arrival of our dear Brother Ullbricht, who was hither from the Dutch Society to labour with us. We fore received him as the third Missionary for this Insti- n. He had met with much malice and ill treatment the boors, but had been enabled, through grace, to ve himself as a faithful servant of Christ, with an ex- ary meekness and patience He was followed by Bro- Tromp, with his wife, Tetje Bakker, the 21st of April.

He had laboured for some time before, not only at the Cape, but likewise at the Waggon-maker's Valley, and the Tygerberg, where he had met with many difficulties, which had often pressed us to invite him to come to Bethelsdorp, where he might labour till another way might open for him; which invitation he at last complied with. These brethren took not only share with us in our work, but Sister Tromp likewise is useful in experimental discourses with the women, and by erecting a knitting-school for the young girls.

Three days after their arrival, Brother Vander Kemp received an order from the Governor to repair to the Cape without delay. This produced a general dejection among our people: and their grief increased when they understood that Brother Read was to accompany him. The direction of Bethelsdorp was given to Brother Ullbricht, recommending him to let his brethren have an equal share with him in the management of its concerns.

The day before our departure, Brother Vander Kemp baptized a Hottentot sister named Griet Roman, and spoke at the last love-feast we held together, from 2 Sam. xv. 25. "If I shall find favour in the eyes of the Lord, he will "bring me again, and shew me both it and his habitation: "But if he thus say, I have no delight in thee; behold, "here am I, let him do to me as seemeth good unto him." Brother Read spoke to the people the same evening from Rev. xxi. 6. "It is done; I am Alpha and Omega, the be-"ginning and the end," &c. The impression that was made at both these opportunities is not easy to describe. The next morning, April 29th, we departed, after Brother Tromp had recommended us to God in prayer; in a heart-breaking manner taking leave of those who were dearer to us than the light of our eyes. The greatest part followed us as long as they could, and when all of them returned one after the other, one girl stopped with us, who, when we attempted to send back to her mother, said she would rather throw herself under the waggon wheel and be dashed to pieces, than leave us; so that we were obliged to take her with us. We were in all twelve souls, of whom were four brethren and two sisters; one of these was the wife of Brother Read. We had likewise with us the son of the Caffre Captain T. Zautzoe, who was committed by his father to our care. We made our journey in just five weeks, in which nothing happened more than is common in such journies; only we must mention that on the 8th of May we met two of our waggons, which we had sent to the Cape the beginning

ning of February. With them we met our dear Brother Smith, who had likewise obtained permission to go to Bethelsdorp. We thanked the Lord for his care of our dear congregation. which was now provided for with three Missionaries. We parted the next day from each other, after having received the Lord's Supper with the Brethren and Sisters, and pursued our journey. We arrived at the Cape the 3d of June.

EXTRACT *of a* LETTER *from* Dr. VANDER KEMP *and* Mr. READ, *to some* REV. GENTLEMEN *at the* CAPE.

Dec. 6, 1805.

SHORTLY after our arrival, Brother Vander Kemp presented our Hottentot brethren and sisters who had accompanied us, to the oldest minister, Mr. Fleck, and led them afterwards to the Lord's Supper. He likewise baptized our Sister Powetier, of the Zuzeraa nation, after she had been bought free from slavery, after her cruel master, although a Deacon of a Christian Church, having refused to let her be baptized.

We cannot help mentioning, likewise, that we received from our dear brethren of the Moravian Institution, in the Baviaans' Kloof, now called Genadedal, by means of the Prefect, Brother Roos, some printed works for our congregation, as a token of their kind remembrance, in the place of which we likewise sent them a similar present, as a memorial of our affection.

Nothing rejoiced us more than the arrival of our dear mother, Smith, from Rodezand; she declared herself to be entirely devoted to the service of the Lord, and resolved, with our approbation, to go to Bethelsdorp, there, in her sphere, to spend the rest of her life in the instruction of the Heathen. She returned after this resolution to Rodezand, sold her house and the remainder of her goods, and, although by her return to the Cape she learned that we were hindered from going to our congregation, this wonderful woman, notwithstanding her bodily weakness and age, was stedfast, and with an heroic mind set off entirely alone on that dangerous undertaking. We gave her our own waggon and oxen, with which she set off the 31st of November.

Brother Read, who loved her as his own mother, accompanied her, at her request, as far as Stellenbosch, where he gave her over to another guide. God suffered her, however, not to set off without a testimony of his holy spirit, which deserves to be here mentioned. She took upon her to speak to the Heathen in one of the meetings of Brother Le Roex. A certain subaltern officer of the 22d battalion, here in garrison, hearing of it, said to his wife that something would happen that evening that he had never heard of in his life—an old woman was to preach; and said it was his intention to be present for the sake of a little diversion. He came, accompanied by another officer, but whilst he sat to hear his scoffing, was at once interrupted by a most dreadful sight of his wretchedness and helpless state without Christ. He retired home full of anxiety and grief; so that we hope this diverting scene ended in a saving conversion to God. Mrs. Smith set off with an encouraged hope and confidence that we should follow her ere long, and however unlikely this appeared to the human eye, we were enabled likewise in confidence to wait upon the Lord.

In this confidence we sign ourselves,

J. T. VANDER KEMP.
JAMES READ.

EXTRACT *of a* LETTER *from* Dr. VANDER KEMP, *dated* CAPE TOWN, *Dec. 8th,* 1805.

Dear Sir, and much respected Friend,

I HOPE you have received my two last letters directed to you, of the 12th Sept. and Oct. 6th, this year, in which I begged for some instructions (if the Directors have any to give besides our original ones) expressing how we, Brother Read and I, have to act in case we should find ourselves obliged to leave this colony. That period seems now to be near hand. Our frequent applications to the Governor for permission to return to our congregation at Bethelsdorp, or to continue our missionary work in any other district of the colony, or to traverse it in order to undertake an exploratory excursion into the adjacent countries beyond its limits, have not met with any success, but are rejected on account of the outcries of the boors against us, looking upon us

as

as Englishmen, and addicted to the English interests, and therefore of a dangerous influence upon the minds of the native heathens! I hope we are willing to follow the Lamb wherever it shall please him to conduct us; but at present our attention is (and not without imploring his direction) fixed upon Madagascar and the coast of Mozambique, to which we find ourselves directed by your former instructions; but should be happy to be informed of the opinion of the Society in our present circumstances, if possible, before we set off. You will observe, that by all these eccentric motions, our constant wishes and tendency continue, to revisit our dear and blessed Bethelsdorp, whenever the obstacles which Satan now throws in the way may be removed. He has carried his operations against the Missionary cause in this country in general to a great length, and his oppositions grow from day to day more violent: Pilate and Herod, at variance before, now seem united for its destruction.

Considering these machinations of the devil, and the apparent prosperous state of his kingdom, and the boldness and activity of his servants in this colony, we think that some vigorous steps are required, and should therefore propose,

A. That the London Society do send two sets, each, at least, of five or six well chosen and resolved Missionaries, to Africa, the one to be disembarked on the western shore, out of the reach of the colony, between the Orange River and the Tropic, the other on the east coast N. E. of Kaffraland, among the Tambouchis, with a view of forming, by length of time, intermediate Missionary settlements between the two extremes, by means of which a communication between the two coasts may be opened, and a chain of Missionary posts encircling the colony at a convenient distance. I say *encircling*, notwithstanding the line may be almost straight, running from W. N. W. nearly to E. S. E. in length, as I roughly calculate, 1000 miles.

B. That the Dutch Society, in concert with the Asiatic Council in Holland, do arrange a regular plan according to which their Missionaries in the colony may be admitted and protected, which, if approved by the Asiatic Council, will be sufficient to give them a claim to the protection of Government, which will find Missionary settlements within the colony necessary to prevent emigrations of the natives towards the settlements without the colony. Should the Directors and Society resolve to approve these proposals, of which I have given likewise a hint to the Dutch Society,

and

and we be in the mean time settled in Madagascar or Mozambique, we may easily, by your ship, find an opportunity to join either the eastern or western proposed African Mission, and in the mean time correspondence be kept up with us in some measure by intervention of the Cape.

J. T. VANDER KEMP.

LETTER *from* Dr. VANDER KEMP *to the* DIRECTORS *of the* MISSIONARY SOCIETY.

Cape of Good Hope, Jan. 13, 1806.

My very dear and much respected Friends,

MY last letter to you was dated Dec. 8th, 1805, and sent by a Danish ship to Holland to the care of Mr. Ledeboer, from whom, as we hope, you have received our Annual Report for the year 1804. In this I shall enclose the Dutch Report of 1805; the English, drawn up by my dear Brother Read, as yet not being finished, we will send by the next opportunity, and request you to send the Dutch, after your having received it, to the Netherland Society. Before you open the present, I suppose you will be informed of the success with which Sir David Baird attacked the Dutch troops under General Janssen; after their being defeated, the capital soon capitulated and received the English garrison; but the Governor, Janssen, made his retreat to Hottentots Holland, where he has taken an advantageous position; we expect, however, daily to hear of his capitulation. The English fleet came in sight the 4th Jan. and the same day anchored between the Robbin Island and the Blue Mountain. On the 8th, after a pretty sharp engagement, the Dutch retreated, and on the 10th the town was garrisoned by the English, and the British colours hoisted. Sir David having sent for me this morning, received me with unexpected and uncommon benevolence; he took me with him to see the Hottentot prisoners of war, and was so obliging as to leave it to me to determine if they should be set at liberty. I requested him, however, to keep them in prison till I should have consulted my Brother Read on this and other points he proposed respecting the Hottentot nation. To-morrow we hope to submit our considerations to his judgment, and then to find an opportunity to recommend

ur Missionary cause to his protection. We have little
ut he will permit us to return to our dear Bethels-
s soon as tranquillity shall be restored to that country;
s the Lord avenged us of all them that by the insti-
of Satan rose up against us. Our hearts are full of
y they be full of thankfulness, and our lips of praise!
fidence not be turned from the Lord to trust in exter-
earances and the favors of men, but continue im-
le in him, in prosperity as well as in adversity and
our faith!

mention that my last letter received by you was of
b. 1804. I wrote another Nov. 1st—one Sept. 12,
rith one to dear Dr. Haweis—and one in October.
second I gave you a rough calculation of the money
y necessary to keep and to put the Mission at Bethels-
a proper condition, viz. 1500 rix dollars:

waggon - - - - - - -	500
ploughs - - - - - - -	50
r utensils, tools, &c. - - - -	100
Missionaries and a Schoolmaster, each 150	450
s, paper, &c. for school - - - -	50
r articles not specified - - - -	350
	1500

rnor Janssens had resolved to provide for our institu-
nore fertile piece of ground, the present being excel-
r cattle, but unfit for agriculture, but was prevented
ute this plan by the present change of Government.
neral Baird's disposition we are as yet ignorant, but
that it will turn out favourable. Our intimate friend,
yneveld, is appointed to be a kind of Lieutenant Go-
; his mother is an exemplary Christian, and he him-
licted to the Missionary cause.

beloved Brother Read has been chosen by the congre-
of Bethelsdorp for their Minister, but I should very
vish to have their choice and testimony confirmed by
es of the London Society, and especially by the Com-
of Examination.

ethelsdorp are now three Missionaries, Brothers Read,
ht, and myself, besides two occasionally residing there,
mp and Smith, and two women, Mrs. Tromp, and, as
e, Mrs. Smith.

Excuse

Excuse the haste in which I write. Pray give my kindest and sincerest respects to Mrs. Hardcastle, Dr. Haweis, Rev. Mr. Newton, Wilks, &c., and believe me to be

Your affectionate but unworthy Friend,

J. T. VANDER KEMP.

EXTRACTS.

Bethelsdorp, 10th July, 1806.

Dear Sir, much honoured Friend, and Brother in Christ.

IN my last, in January of this year, and accompanied by a letter of my dear Brother Read, I informed you of the wonderful interposition of Providence in our behalf by a sudden change of Government; just at the moment when we intended to leave this colony, "Our destroyers and they that made us waste are gone forth of us!" Immediately after this deliverance, the General, Sir David Baird, permitted us to return to Bethelsdorp, and gave me to this effect one of the waggons taken from Governor Janssens. I left the Cape the 5th February, accompanied by Brother Smit and eleven Hottentot men and women, and arrived the 12th of March at Bethelsdorp. Brother Read, who, at the express desire of General Baird, went by sea, had arrived, to the unspeakable joy of our people, twelve days before me. He was in the most imminent danger of being shipwrecked on the coast of Caffraria; but God preserved him. As soon as we rejoined our Institution, we commenced our writing-school. We found, to our joy and comfort, the work of converting grace going on prosperously and with power; and we admired the success with which that exemplary Christian, Sister Smith, had opened a school in which Hottentot children are instructed to knit stockings, night-caps, &c. She is universally beloved by all our people; besides private conversation with females who seem to be concerned about their salvation, she keeps, weekly, a meeting with our baptized sisters, in which she instructs them, by way of catechising, in the truths of the Gospel. Her labours in general are crowned with unequivocal marks of divine approbation; and she is, by the unanimous consent of the members of our congregation, appointed a Deaconess of the Church.

Orange River about twenty-five years ago, a few in number, only four families, one called Old Adam Kok, and three brothers, called Berands. Those parts being before unfrequented, had an abundance of small and large game; and these Hottentots having learned the use of guns, were enabled to live, and increased considerably; and from time to time were joined by others. But their increase of numbers, and having no order among themselves, caused many broils and contentions. Wickedness increased among them; (especially after one Africaner, a Hottentot, who had murdered a Colonist and escaped justice, came among them about fourteen years ago) and their contentions became so violent that they separated; the Kraal of Cornelius Kok, son of Adam, separated from the Berends, who formed themselves into a Kraal, and Africaner joining himself to the Boschemen, they were continually fighting with each other. C. Kok, with a view of preserving his cattle and sheep, which were numerous, countenanced the evil and murderous conduct of Africaner and his sons, which very much distressed the Berends. It was this Kraal, with some Corannas, who invited us to the Great River, and were the first to join us when we came; that of C. Kok did not join us till after Brother Kicherer left us. The place where they last resided on the Great River before we came, was about sixteen days journey west from the place where we now dwell. The Corannas occupied this place; they are by no means so numerous as the Boschemen, who are every where to be found, from east to west far north in the Briqualand. The Bastard Hottentots have no place they can call their own, but are considered as belonging to the Colony. They are a very indolent, obstinate, and revengeful people. That we have got some of them to labour, is more through fear of Government, who threatened to bring them into the Colony, together with the loss they have suffered through a long drought, than through the effect of the preached word amongst them. Yet I dare not say this positively of them all. We have two instances, Piet Goegeman and Jans Henderick, who have as yet daily shewn that the word of God, through the teaching of the Holy Spirit, can make a stupid Hottentot a wise Christian; they can both read tolerably well. In general, wantonness and lewdness do not appear in any remarkable degree; but rather a modesty more than might be expected. But their pride is disgustful; they look upon the Briquas and Corannas, compared with themselves, as mean and despicable; they endeavour to imitate Dutch-

ı, and wish to be looked upon as such. I wish I could that it was their endeavour to imitate them in that which ıudable. With respect to the means of their subsistence, y are scanty; their principal supply is from the chace. : now every one will have a better opportunity of getting ward, having gardens and corn-fields, and tobacco, which y can cultivate, and afterwards exchange among the quas and Namacquas for cattle and sheep.

ls soon as I return from the Cape, it is our intention to n our people into a church; and I think, if this should stablished, with the blessing of a covenant God, it will of extensive usefulness; especially if we connect the per- al invitation of the Bastard Hottentots and Corannas, h the evidence which God has given to the word of his ıce on the hearts of, I verily believe, more than thirty sons, whose conduct for four years has been becoming the spel.

t is true our numbers are but few, perhaps not exceeding en or eight hundred, including men, women, and chil- n, yet, if we were not here, these would be destitute of means of grace; but if we consider our distance from Cape, thirty-one days' journey, surrounded by Heathen, l only five days from the Briquas, who will hear, al- ugh they shew very little disposition to receive, the Gos- at present, yet they have intercourse with us. These cir- nstances considered, who will dare to limit the usefulness this Mission, however small and insignificant it may ap- ır at present. With respect to the arts of industry, our ıation does not give any flattering hopes; as to agricul e, that is also absolutely limited. In the winter and spring have little or no rain; and at the latter end of summer, : thunder showers are too partial to be depended upon. erefore we must confine our agriculture to the strength of : spring, and content ourselves, at present, with the pro- ce of vegetables and corn for our own use, and the profit sing from breeding cattle and sheep.

Now, my dear Sir, I am persuaded, how much soever you ıy be entertained with what I have written, yet I know, ım the concern you shewed in the attention you gave to r instruction in the things of God, you will be desirous to ırn the state of my mind respecting Missionary work. I l a desire to be made more useful to the souls of men: r do I think I have laboured in vain; many circumstances ve occurred to establish my mind that I am in the place ıere the Lord Jesus would have me to be. I preach the Gospel

work, and with much desire to be made useful to their souls, although it appeared at present as if it were in vain.

March.—In the beginning of this month, one person died of the small-pox, in the Kloof, which had very little effect upon the rest, as they ascribed it to his imprudence in going out too soon; the others were all recovered: but it began to rage in other places among the Boschemen and Corannas. About the middle of this month, I was informed that the Brethren Jansen, Koster, and Vanderlingen, were arrived at the Great River.

Towards the end of this month, the small-pox began to be general in all our places. My indisposition also encreased.

April.—This month began with circumstances peculiarly alarming; the small-pox took a very unfavourable turn. It appeared to me as if the Lord was about to visit them in anger, and sweep them away from the earth; every other day there was a burial. Although weak in body, I was every day employed in visiting the abodes of the sick, the wretchedness of which it is impossible for me to describe. I administered to them all the help I could; and spoke to them about the things which concern their peace. One I heard praying, but could not approach near enough to understand what she said, on account of the very disagreeable nature of the disorder. Her husband told me that she had exhorted them to attend the preached word, saying, "What I have heard; I know that it is the truth." There was another, whose situation, both with respect to soul and body, appeared most distressing; she appeared to have no hope, but rather a foretaste of eternal misery. She screamed and groaned to such a degree, that I was not able to rest in my bed; she was unwilling to die. She had lived a life of whoredom, and I think her agonies might arise from convictions of her having despised the faithful warnings from us, and of a brother, who is, I trust, a partaker of grace, who is also one of our interpreters. There appeared now a gloom in every countenance; they began to fear an approaching dissolution; they attended diligently under the means; I endeavoured to impress upon their minds the importance of the visitation, and what effect it should have upon us, if we wished or expected that God in mercy would return. Those who recovered, neglecting to wash their bodies and clothes, which consisted chiefly of skins, made the place of worship very disagreeable. It was a gracious providence that some were recovering while others were ill; otherwise I know not what I should have done with their cattle and sheep; for the Boschemen, after their recovery,

recovery, becoming very hungry, began to steal as they had opportunity.

The weakness of my body, and poverty in my outward circumstances, rapidly increased; and with much difficulty I walked about.

May.—In this month, most of the people were recovered from the small-pox, so that it was no more so general; but, astonishing to tell! having escaped danger, the most neglected to attend the worship of God. I invited them to attend, and addressed them from Amos iv. 6. to the end, which had a good effect. About the middle of this month, I was exceedingly weak, and confined in my little house with the bilious fever; my situation was now truly distressing, as I did not know rightly what my disorder was, and all about me were entirely helpless. I gave up all hope that I should live, as I could neither eat nor sleep; in this situation, I wrote a letter to the brethren at the Briquas, intreating one of them at least to come and see me; in the mean while doubting if I should live till their arrival. It came to my mind that I would take an emetic, which I had recommended to another in a similar situation. This had the desired effect. I soon became able to drink milk, which had for some time been my principal support; now I entertained some hope that I should recover, but was perfectly resigned to the will of God. Here I have to relate the wonderful interposition of my God and Father on my behalf. The men I sent to the Briquas, after travelling two days and a half, being then half way, met the brethren on their road to me, and in three days they arrived. The fever having again increased, they found me delirious, and, as they afterwards told me, in a most distressing situation. When I became sensible, Brother Koster asked me what I had made use of. I told him. He said it had been the means of saving my life. My state being still critical, he immediately took the charge of me, he being a medical man. He, and the other two Brethren, Jansen and Vanderlingen, with their wives, treated me with a kindness which does them honour, and demands my sincere and respectful thanks.

June.—They remained with me two weeks, and it pleased God so to bless the means Brother Koster used, that I recovered speedily, and beyond all expectation. They supplied me with various necessary articles, and departed for the Cape. Two of my people paid peculiar attention to me in my sickness. I shall always remember them with peculiar love and affection. Pret Piener, one of our interpreters,

who I trust has a saving knowledge of Jesus Christ, attended me night and day, and seemed much concerned for me: also old Griet Goegemen manifested much love: but I do not know if she is a partaker of grace. I recommend them both to your consideration, for I have not been able to reward them: it is true they seek no reward, but in gratitude to God I cannot but mention them.

In this month I was visited by the Landdrost of Tulbary, with four gentlemen who accompanied him; he met me with all the demonstrations of respect and friendship, which I acknowledge as a great honour conferred upon me in the sight of the Heathen. He informed me that the Mission at Zak River was by no means in a favourable state, nor agreeable to the reports which Government had received; this, together with the reports which they had received of the Mission here, induced the Governor to send him, with a view of obtaining a more perfect knowledge of the same, which he said he had found in a very different state from what he expected; and was perfectly satisfied with what was done. I cannot sufficiently admire and adore the merciful and gracious interposition of Providence on my behalf. The people from this time became more obedient; and daily advancing in health of body, my outward situation was as life from the dead. We began to build our house, the size of which is forty-six feet by sixteen.

A Specimen *of the* Daily Journal *of the Brethren* Anderson *and* Kramer.

Sunday, Oct. 14, 1805.—In the morning, Brother Kramer preached from 1 Cor. xv. 19; in the afternoon he read from Franks's works on the sufferings of Christ. In the evening he engaged in prayer with the people—sang the 103d and 117th Psalms.

Monday, 15.—We are much annoyed by a small insect named *Tortoise*; it is of a very poisonous nature, for whatever it eats of withers and never flourishes again. The school-house being made use of for a dwelling, we are not able, at present, to conduct our morning worship. In the evening Brother Anderson instructed the Corannas, through the medium of an interpreter, from 2 Chron. xxv. 2. Sung the 111th Psalm.

Tuesday,

sday, 16.—Began to build a second house. In the ıg Brother Kramer conducted the worship with singing rayer.

dnesday, 17.—Brother Kramer went with some of the : with three waggons, to the Two-Fountains, to fetch for the house. In the evening Brother Anderson per- d divine service.

ırsday, 18.—This morning Brother Kramer began to eremiah's Prophecies. It has been our custom, after orning service, to instruct those who are beginners, in ıg and reading, &c. Some of the youth that can learn questions by heart, that they may relate them on ıturday evening.

day, 19.—Yesterday evening, and early this morning, d a gentle rain; about noon, a very heavy storm of er and lightning, accompanied with immense hail- , about the size of a bullet; our garden suffered very . In the evening Brother Anderson catechized the .

ırday, 20.—In the evening our young people were ca- ed by Brother Kramer.

day, 21.—In the morning Brother Anderson preached John xvi. 7—11; the people sat very attentive. In ernoon read from Franks's works, and sang the 68th 32d Psalms. In the evening prayed, and sang the Psalm.

Extracts.

vember 15.—This morning we received a letter, dated 13th, from the Brethren C. and A. Albrecht and Sy- len, informing us that they were arrived at a place the Hartebeast River joins the Great River (about :n days' journey west of us), with the ox-waggon. had not been able to form any positive resolution re- ng their future conduct. C. Albrecht was going six journey from thence, to the Namacquas, in order to ı some acquaintance with the place and people.

vember 18.—In the morning Brother Anderson preach- the people from Psalm cxv. About twelve o'clock we very heavy rain, accompanied with dreadful thunder ightning; such were the claps of thunder, that we scarcely able to stand on our feet, and the flashes of ıing were the most awful we ever saw. It is not un- ıon to find upon the mountains great thick stones, di-

vided asunder by the lightning, which in very thick streams passes from the clouds to the mountains.

December 1.—Some time ago, some of our people complained that the Kloof was too far from Klaar-Water, while they had so much work to do, to attend the worship of God on the Sabbath. In order that they should have no appearance of reason to complain, or excuse themselves from attending, we resolved that one of us should preach at Wit-Water, which is between the Kloof and Klaar-Water, every other Sabbath. Brother Anderson attended for the first time, and had thirty-five men and women to hear him; being obliged to preach under a tree, he was very much incommoded by a very high wind.

December 19.—We are at present busy in transplanting and clearing our ground. At noon we saw a threatening evil, which the Lord was pleased graciously to deliver us from. Towards the south-east the air was darkened with locusts; in about half an hour they passed our place, and were about the same time in passing; during that time it was as dark as if the sun had been eclipsed, and the noise of their wings was as a mighty wind. The locusts cannot fly any longer than when the sun is up: they alight on the ground, and remain till the sun arises: they destroy every thing that is green.

January 21, 1806.—When we first came among the Bastard Hottentots and Corannas, we found the greatest part of them having two and three wives. Now it is easy to suppose that such a custom, with others which prevailed among them, were taken notice of, and spoken against as sins. We did it in this way; we endeavoured to convince them that the conversion of a sinner did not consist in leaving this or that sin, but in an universal change, beginning in the heart, and discovering itself in the life, in a person's whole conduct, both towards God and man. Therefore, till they were savingly converted, it was impossible for them to see the evil of this, or any other sin, in such a light as to make them hate and forsake it; and we neither could nor would make use of force. Now after some time, most of them separated from their concubines. When they made it known to us, we told them, if it was done in uprightness, it was good, but if not, their hypocrisy would sooner or later discover itself. For some time this went on very well, but afterwards, circumstances arose which led us to doubt whether it was ever done in sincerity at all, especially with one called Hans Draaye, who was the first to separate from his

ncubine, but continued secretly to cohabit with her, and cted the part of the hypocrite among the people so well, at he passed for a converted man; but his hypocrisy was on discovered.

In the course of the last year we have shot fourteen lions, ur tigers, and several wolves.

January 26.—Brother Anderson had some conversation ith a young man called Anchies; the simplicity of his ad-ess, and suitableness of his answers, together with the nowledge we have of his conduct, leave us no room to ubt that he is instructed of the Holy Ghost.

February 9.—We had the school-room full of attentive arers, at the different parts of worship this day. In order know how many it would hold, after the morning service e counted them, and found we had 263 hearers, exclusive children. It is necessary here to observe, that the people me by turns from the different places, on the Sabbath, to rship; therefore this number is about a third part of our arers.

February 12.—After the school-hours this morning, we ok the number of those who daily receive instruction, and und it eighty-four; but this number relates only to those o dwell near enough to attend. At other places we have ven books, and placed them under the charge of those om we have taught to read.

The Missionaries are forbid, by the present Government, instruct the Heathen to write, without special orders.

February 20.—Dam Kok came to our house, from the Har-beast River, and brought two letters from the Missionaries lbrechts and Sydenfaden, informing us that they had found spring in the Namacqua country, where they intended to mmence their Mission, and that the people were very de-ous of being instructed.

March 8.—Married two of our people. We shall take this portunity to relate what was their custom respecting mar-age. In general they endeavoured to obtain the consent their parents and friends; then followed a festival, which nsisted chiefly in killing of beasts, drinking beer made of ney, dancing, and other diversions. When the families d any contention, they thought it no evil to separate; or en the man was tired of the woman, then he took a se-nd, &c. Now to prevent the evils attendant on such con-ct, we thought it good that each who intended to marry, ould acquaint us with their intention; and to acknowledge ne married but such as complied with this. Brother An-

derson

derson performs this service; he asks them whether they have obtained the consent of their parents or friends; then he endeavours to shew them, that it is not our wicked hearts, but the word of God must be our rule; and if they attend to what the Bible says respecting marriage, and regard the duties enjoined, they may expect the blessing of God.

In the evening Brother Anderson catechised the young people; concluded with prayer and singing. This is a most delightful part of our work; and the youth under our care afford us much satisfaction.

March 9.—In the morning Brother Kramer preached from Job iii. 1,—9; in the afternoon read as usual; in the evening singing and prayer. The reason of our reading, is in order to make a change; and also that our people may understand that the doctrines we preach are the same as those preached at the Cape, and in Europe.

March 15.—We have a pleasing prospect of establishing our Mission. Six of our young people have learnt the questions and answers of a book called Brink's Plain Instruction in the Christian Religion, consisting of about 100 questions, &c.

March 24.—In the afternoon Mrs. Kramer was safely delivered of a son: in this event we could see much of the goodness of God. O that we and our sister may be enabled to live more to the glory of Him, who testifies daily that he is with us in this wilderness.

March 31.—Some Corannas came with letters from Mr. Vos, at Zak River, informing us, that Mr. and Mrs. Kicherer had been two months at the Cape: and that there was a report that the Cape was in the hands of the English.

NAMACQUA MISSION,

IN

SOUTH AFRICA.

EXTRACTS *from the* JOURNALS *of the* MISSIONARIES C. *and* A. ALBRECHT, *and* SYDENFADEN.

May 22, 1805.—WE took leave of the brethren, and departed from Cape-Town; Brother Kicherer and Brother Vos accompanied us about two miles.

August 30.—The Lord now brings us into such paths, that we, by experience, must learn to say, "Give us this day our daily bread." We have not only to provide for ourselves, in these parched deserts, but for those that conduct our waggons, being in all eleven in number, and at a great distance from the Great Namacquas, the place of our destination. We acknowledge that it was from love to God we gave ourselves up to this great service; and we are also convinced that the worthy Directors of our country would not suffer us to want. But we were never in our lives so perplexed about what we shall eat and what we shall drink, as at present we are, to our great grief, in this sandy desert, where we are deprived of all human assistance. Yet all the sufferings we meet with in our journey, or in the service of our Lord, we will patiently bear, for the sake of our Lord Jesus Christ. God will protect us, and will not let us come to shame.

August 31.—We arrived at night at Zwart Doom River, where, to our sorrow, we found no water, although both man and beast were famishing.

September 4.—This day we felt more than ever the difficulties of our journey. We complained one to the other, and asked how we should get to the country of the Great Namacquas, being destitute of every thing. Some of our oxen could not proceed, one of which remained on the road.

Opposite

Opposite to us we observed a very high mountain, over which it appeared impossible for our oxen to pass. We now wished Cornelius Kok* would come to our assistance; and behold, as we were speaking, the son of Cornelius arrived, informing us that his father was coming, with two yoke of oxen. O how rejoiced were we again, at the wise disposal of God! it appeared, however dismal our prospects were, He would take care of us, as a father does of his children, that we may not come to shame.

September 5.—Towards the evening we arrived at a kraal belonging to the little Namacquas, and remained all night. The chief of the kraal came out to meet us, and shewed us much friendship. We spoke to them concerning the Lord Jesus; the youngest son of Cornelius Kok, whose name is Abraham, served us as interpreter, who spoke boldly in favour of Christ, in such a manner, that we greatly rejoiced, and fain would have detained him for our interpreter; but as his father not only required him for his family, but also to preach the gospel to the Heathen that resided there, we gave up the point.

September 12.—Cornelius Kok advised us not to take our course straight across the Great River to the Namacqua country, but to travel towards the east, where we should find his son, Adam Kok, situated on the Great River, and first, for some time, be diligent with the people residing on the opposite side of the river, with a view of becoming better acquainted with the nation. We proceeded on our intended journey towards his son, where many people live who understand the Dutch language, and have a desire to become acquainted with the Lord Jesus. This gave us a new prospect of joy, to be enabled to serve the Lord in our own tongue, and by so doing become better acquainted with their language and manners of their country.

September 20.—We arrived at the Silver Fountain, which is a place belonging to Cornelius Kok, where the Boschemen have murdered both man and beast. If the Lord did not keep a watchful eye over us, we might have long ago met with the same fate; for one is not a moment certain of life.

September 30.—In the afternoon, coming to the old place of the Boschemen, where we dug for water, in the cliffs, for ourselves and cattle, every one fainted with hunger and

* Cornelius Kok is a Hottentot; was baptized when the Cape was last in possession of the English.

thirst.

. In this place, which is called the Land of the Bos-
ıen, there is as little water as grass to be found: how-
we were obliged to go five hours farther this day, with
oxen, and then finding no water, we remained that
. Such a dreary desert as this, is not to be found on
vhole globe. One must hunger and thirst, and be in
nual danger of being devoured by wild beasts, or mur-
l. In the morning we found every thing alive; we can-
ut thank the Almighty for his protection.

:tober 14.—Being in great straits for food and water,
ıought of various schemes for relief, under our present
:ssing circumstances; we agreed, at last, that one of the
ıren should proceed to the land of the Great Namacquas,
arn the situation of the country, and to know if they
:d to hear the word of God.

:tober 24.—The Brother C. Albrecht, who was ap-
ed to visit the Great Namacquas, with his attendants,
:d at the Still Hope, where there was plenty of water,
he people were well inclined to receive the Gospel.

›vember 1.—He returned, and related that he had
l two large fountains in the land of the Great Namac-
, where we might form a Mission.

›vember 30.—This day a Hottentot came from a Na-
ua tribe, of which one John Chachab is chief, and
ght us the pleasing news, that they were inclined to be
ıcted by us in the way of salvation, and daily expected
th great desire.

cember.—Brother A. Albrecht spoke by a new inter-
r, our usual one, Adam Kok, not being present; his
is Hendrick. He spoke, for the first time, with much
ıess, the word of God unto the Heathen, in which we
ily rejoiced, and thanked God for giving us, out of our
flock, a man whom we might expect in future, through
ord's grace, to be very useful in our intended work.

nuary 1, 1806.—We preached to the Heathen—they
to congratulate us on the new year. Yesterday one
:d from the *Happy Deliverance* and *Silent Hope*, in
to tell us that they wished for our arrival.

nuary 30.—Our waggons and goods were taken over the
t River, and by God's fatherly preservation, we arrived,
midnight, safely at Silent Hope; when we heartily re-
l that God had so mercifully preserved us on this
lesome and dangerous expedition.

nuary 31.—The Heathen immediately requested we
d perform divine service, which was pleasing to us, and

we thanked God with them, for all that he had done for us during the journey, and having safely brought us to this people. We prayed that the Lord would render us fit for his work among them, and make us very useful—that he himself would open the hearts of the Heathen, that his word, which we are favoured to announce, might find entrance. At noon, departing from hence, we arrived at the *Happy Deliverance*, where we hope to establish our Mission.

February 3.—Brother A. Albrecht began with the Heathen to make bricks to build a house, in which he is likely to succeed pretty well. To hold divine service constantly in the open fields is, especially in the evening, very dangerous: we are always in fear of being bitten by a serpent or scorpion.

February 15.—This week the brethren agreed that one of them should proceed to the kraal of which Chachab is chief, in order to inform them that we are arrived at the *Happy Deliverance*, to instruct the Heathen in the way of salvation.

February 16.—Brother Sydenfaden undertook this journey. Last week there came three families of Hottentots to us to be instructed, as well in the way of salvation, as in spelling, reading, &c. But one of the families was so poor, that a very old man told us he and family had not eaten any thing for four days, and were fainting, and almost dead. This grieved us much, and we gave them some food; but observed, however, that we could not maintain them; that we had enough to do to obtain victuals for ourselves and those in our service; that we were not come to give any thing to the Heathen, but to teach them the word of God, to make known the way of salvation.

March 3.—Brother Sydenfaden returned again from the chieftain Chachab, and said, that at his kraal there, he had made known the gospel unto the people; and that the chieftain, after divine service, acknowledged his satisfaction at it, saying, with gladness, "That word is too great "that we should not accept it—all the chieftains of Namac- "qualand must come hither to hear, hither must they come, "under this tree, to hear; then they shall experience the "word of God is great: there must also harmony prevail, "and all the chieftains of Namacqualand must have one "heart and one mind, and accept the doctrine—then the "doctrine must be established in the centre of Namacqua- "land, that every body may have access to it." How much soever Brother Sydenfaden rejoiced at the discourse of the chief-

chieftain Chachab, yet he must experience that Satan also counteracted it again. A Hottentot named Absalom, who s from behind the Snow Mountains, was also in the raal of the chieftain Chachab, who had adopted him as is child. This Absalom blinded the eyes of the ignorant eathen with all sorts of juggling and artifices, and thereby cquired a great party. He conceived, now, that his cause, r, as one calls it, enchantment, should come to naught, if he Namacquas are instructed in the word of God; and stirred up all the people of the kraal, saying they must not ccept of the doctrine. When, also, in the presence of rother Sydenfaden, he said, "That all men coming out of Europe and from the Cape were rogues, &c." he made, y so doing, the whole kraal averse again from the word of od; and Brother Sydenfaden was in great danger of being urdered by the Namacquas; yet, by reason of his keeping imself quiet, they could do nothing unto him. The next ay, when Absalom had become more calm, he remonstrated ith him, when he trembled from anxiety, and denied all hat he had said the day before, being now, himself likerise, afraid that it should cost him his life. And as Brother ydenfaden said unto him, that from henceforth he must alk such things no more, or if ever he should hear the like f him, that then he should adopt another method with him, e promised to speak no more evil. And before Brother ydenfaden departed from them, he asked the chieftain hachab whether he was still inclined to accept the word of od? He answered, "Yes, I fain would accept the word of God. I shall also come myself to Bleide Uyhkamet, and see if the Oorlam Hottentots" (these are such as have lived ith the peasants among the Christians, and are therefore, among the Great Namacquas, considered as more cilized) "accept the doctrine; and if this is the case, I shall then make it my business, that all the chieftains of the whole Namacqualand shall accept it, for if I alone accept the word of God, I shall be murdered by the other chieftains, and from this, war will arise in the land." here were likewise some others of the Great Namacquas, ho are called *Veldschoendragers** by reason of their chiefain being so named, who have joyfully accepted the word f God, and requested Brother Sydenfaden would also isit their kraal, but he being fatigued, could not well go

* Field Shoe-Wearers.

 further

further, yet said unto them, "I shall now return again to "my brethren, and if you will hear the word of God, re- "pair only to Bleide Uyhkamet." Whereupon they said forthwith, that they would go home, and should make themselves ready to proceed to Bleide Uyhkamet; that long ago they had felt a desire to come thither, and to hear the word of God. And we have, besides these, at least three hundred of the Oorlam Heathen, and those also of the River-Hottentots.

EXTRACT *of a* LETTER *to the* BRETHREN *of the* MISSIONARY SOCIETY *at* ROTTERDAM.

Cape of Good Hope, May 18, 1806.

Beloved Brethren in our Lord Jesus Christ,

I WAS very glad to receive your letter dated the 4th Oct. 1805. The Brethren have thus received our letters and journals written in Cape-Town and Rodezand. I doubt not, but the brethren will have also received the journal which I sent from Honingberg (the Honey Mountain), and which closed the 7th of Aug. when I was on the point of proceeding to the place of my destination.

We left, on the day mentioned, our friends at the Honingberg; and when we arrived at the Chamils Mountain, my Brothers A. A. and T. S. sent an account to the worthy brethren, concerning our poor and miserable situation, which I hope you will have received also. Our journal from the 8th Aug. to the 1st Nov. is in the hands of the South African Society, and I hope they will send it to the brethren by the first opportunity, from which you will learn that the way to the place of our destination was very difficult. But at the same time, you will see what God not only can do, but also what he really does, in behalf of them that trust in him. The journals from my brother, and from Sydenfaden, are still at Cape-Town, which Mr. Kuiper will transmit to the brethren as soon as possible. I hope, also, that my journal from the 2d of Nov. to this day will be forwarded to you by the Directors of the S. A. Society.

Dear brethren! we have suffered very much during our journey through the barren deserts. But God shews us that

e is a hearer of the prayers of his servants, and a preserver rom destruction. He assisted us through the wilderness to he Orange River, where we were, during three months, mong the Heathen, which you will see from our journal. During that time a way was opened for us to the Great Namacqua country, whither we went, and at which we rejoiced very much. We found here a fountain, in the vicinity of which we fixed our residence, and called this spot the *Blyde Uitkomst* (the Happy Deliverance). We arrived here on the 1st of Feb. last. We intend to stay here among our dear Heathen. We are here continually occupied in laying out a garden, in order to maintain ourselves: but as the country is very dry, and the soil brackish, we do not know whether it will answer. We are also fearful that we shall not be able to get corn, for the country is generally rocky and sandy; besides, the climate is very hot, and the air oppressive. There never comes any rain but with thunder; and frequently, we have no rain for a long time together. In some districts of the Great Namacqua country, a deal of rain fell last year. By this there is now tolerably good pasture, where the Great Namacquas now are; but as soon as these fields do not answer any longer for their cattle, they remove to the vicinity of some fountain or other, to keep their cattle alive, and maintain themselves, which always is done with great difficulty, for they have not much cattle, it having been stolen from them by the Boschemen, and also partly by some, who call themselves Christians, coming to change some things for others, and who not only have robbed them of their cattle, but murdered the owners. The inhabitants of these districts are obliged also to live entirely without bread, their country being unfit for producing any corn. To avoid the drought as much as possible, we fixed our residence between the two Great Fountains, which are a day's journey from the Orange River, and four miles from each other: the nearest to us we have called the *Happy Deliverance*, and the other the *Silent Hope*. By the assistance of these, we hope to be able to have a kitchen-garden and corn-fields, which, if successful, will afford a subsistence not only for ourselves, but also for our congregation. We intend to divide our cattle, and place them near the other smaller fountains, of which there are four, and near the Orange River, in the hope that they will do better, and propagate faster. Dear brethren, we foresee that we shall be for some time in want and poverty, but if we exert ourselves,

and

and keep up our spirits, we trust the Lord will assist us in procuring necessary food.

For your and our encouragement, I can say, that we have a favourable prospect before our eyes: we trust that all the chiefs of the Great Namacquas will receive the word of God, which the brethren will perceive from our journal. In process of time we shall be able to proceed farther into the country, where the climate and soil are much better for our maintenance, and where we shall be in a better condition to increase our cattle.

The reason why I am now in Cape-Town is, that we were in great want of provisions. We had, in the course of six months, nothing more than four bushels of flour; we were obliged to live upon meat and milk, and at length, when our meat was nearly consumed, and we could not get any from the Heathen, I was obliged to go with the waggon to the Chamies Mountain, to try to get some corn and sheep, for which C. Kok gave me credit, as I had no money to pay. I got 100 sheep from him, which I immediately sent to my brethren in the Great Namacqua country, in order to preserve them from being in the greatest want of provisions. I went on horseback, with two pack-oxen, to Cape-Town, for the purpose of requesting the Directors to provide for us during this year, in order that we may be enabled to proceed on our mission and labour among the Heathen. This journey I undertook with fear, because I did not know whether they would assist us. But arriving at the Houingberg, I received your letter, informing me that you had appointed *seven agents* for the assistance of the brethren's Mission, by which I got a little more encouragement, and thanked the Lord for his care. As soon as I arrived at Cape-Town, I inquired for these agents, but learned that some had not accepted that appointment, but declined to act according to the instructions which they had received, together with their appointment. But, however, the Directors in Cape-Town, and Mr. Krynauw, were unanimously inclined to assist the Missionaries, who had formerly been recommended to them. The Directors of the S. A. Society, therefore, have been pleased to help me as far as lay in their power, and have promised to provide for us on the account of the Society.

Dear Brethren! we confess we have been already very burthensome to the Society, but the greatest part of the money is spent for waggons and oxen, without which it is impossible to travel through deserts for two months running. If we have no provi-

provisions with which to enter these wildernesses, it is evident that we must perish from hunger; for you may travel three or four weeks without meeting a human being; and if any thing is accidentally to be bought, it is astonishingly dear, which the brethren will have already been informed of by other Missionaries. With all the expences, we were still obliged to suffer very much for want of provisions; besides, we have been daily in danger of being attacked by Boschemen and wild beasts. It is easily said, the Missionaries may go beyond the limits of the colony, but we have experienced what it is to travel without money, for two months together, through the most miserable part of Africa; yea, I dare say, of all the world. Anxiety how to procure provisions for his men, sometimes disables a Missionary from preaching the gospel to the Heathen. But, glory be to God! he has enabled us to declare his salvation to men who had formerly committed the greatest crimes, but shew now their wish to be instructed in the way of salvation. A Hottentot, whose name is African, has been at the head of such a gang, but he and many of his people now come to hear the word of God. When I went looking for the best fountains, I discovered that the two between which we are, were in the neighbourhood of this African, and even at the Silent Hope a son of his lived, who had already committed great crimes. The brethren may easily guess the state of my mind, when they bring to their recollection, that I, a stranger, wandered about in a desert, and among people whom I knew had murdered a great many of their fellow-creatures. And when I observed that there was not any convenient place for our Mission but in their vicinity, I was very much distressed; I wished to have been able to proceed further, but, on account of the fatigues already suffered, and which had entirely exhausted us, we could not go to a greater distance. The Lord himself put a stop to our going farther. When I reflected on this, I asked myself, Why have you made this perilous journey? Why have you been preserved from perishing in the wilderness? To which I must answer, In order that we may make known the gospel to ignorant sinners. *Well, these people are very great sinners;* and they tell me they wish for a better conduct, and for instruction in the way of salvation. This reflection made me go to the Happy Deliverance, which I had not seen then; and when I went, the Heathen told me, that it was a better spot than the Silent Hope, and I really found it still better than I expected, the soil being better calculated to sow and plant. I rejoiced

at

at it, and thanked God for his paternal guidance. Now I thought that it was God's will to fix our residence here, and remain among these people. I joyfully returned to my brethren, who were still at the Orange River, five days' journey from hence. They went with me to the place, and were very glad that God had shewed us the way through the wilderness. From our journal the brethren will see that we, in the month of January last, went with our waggons from the mountain Rhinoceros-head, or the Deer River, to the Happy Deliverance, where we safely arrived on the 1st of Feb. 1806. The number of Heathen who come daily to us increases continually; and to our great joy, almost half of the number of those that are with us, understand the Dutch language. Brother Sydenfaden has visited a Namacqua kraal, the chief of which is Chachab. This kraal is at a distance of four days' journey from us. Brother S. invited him, with his people, to our place, to hear the word of God; and as he had heard something of it, this Heathen chief expressed himself nearly as follows. *(See the Journal.)*

Besides these, we have now upwards of three hundred of the Oorlam and River Hottentots with us, who now daily have an opportunity of being instructed in the truths of the gospel: sometimes we see also some Boschemen. It appears to us, that the Heathen here have a desire to be acquainted with the word of salvation. Though we suffer poverty, and are in want of all earthly comforts which we could have enjoyed in our native country, yet we are satisfied, if we perceive that our feeble endeavours are not without being blessed from on high. We shall always rejoice, if we can be instrumental of the extension of the kingdom of Christ.

See then, dear brethren! a rough sketch of what we have experienced in the beginning of our arrival among the Namacquas. I am sure the Brethren, Directors, and Members of the Society, will be happy to hear what great things the Lord has done towards us. We trust they will endeavour to assist us with their prayers and with needful supplies, that we may be enabled to proceed in our undertakings.

Dear brethren! hitherto we have gone through many difficulties, of which nobody can form a just idea who never has been in a dry and barren desert. We were not only separated from our friends, but could get no assistance from any human being. If we had not been able to believe that it was the will of the Lord for us to go to the Great Namacquas, we could not have gone through such fatigue and labour. But, however, it was very painful to us to observe that

that even those who are said to have assisted us, have made our way so difficult, by not having provided us properly.

My brethren will now, according to their promises, be occupied in building a house; for we were obliged to hold divine service in the open air, which is rather dangerous on account of the number of serpents, scorpions, venomous spiders, and other dangerous creatures. One Sunday evening, when I was preaching the gospel to a number of people, a young snake happened to creep round my leg; I endeavoured to kill it, but I could not; however, it pleased the Lord to make it depart from me, and I could proceeded unhurt. When I left my brethren on the 5th of March, they had made already 1200 bricks, with the assistance of the Heathen.

Having met the two brethren, Koster and Jansen, the 20th April, I rejoiced at it, and they were very glad to see me; we met each other at Sulbach: but I was sorry to learn that these two very worthy brethren had made a difficult journey in vain. Brother Jansen went, on the 21st of April, to the Great River, with two waggons, to fetch the things which were left behind; and Brother Koster obtained permission from the Governor to go to the Cyder-Mountains, and establish a Missionary Institution there. He is to go, shortly, thither, and try whether he can be of any use among the Bastard Hottentots there. Brother Desh, at Stellenbosch, is dead. Brother Bakker is still labouring. Brother Koster and his wife are about to depart from hence to the Snow-Mountains. Brother Vander Lingen is, with his wife, still here: a way is not yet opened for him. Brother Rose, at Bavian's-Kloof (Baboon's-Defile), died. The other brethren are still occupied in teaching the Heathen. If I have been well informed, a ship is just arrived from Denmark, on board of which a brother and sister are, with the intention to proceed to Bavian's-Kloof. Every thing is well, as far as I have been told, at Bethelsdorp; where the Brethren Vander Kemp, Read, Ullbricht, Tromp, and Mr. and Mrs. Smit, are. I met here, Brother Kicherer; he has got an appointment as minister of the gospel at Graaf Reinet, and will go thither in a few days, and visit the Brethren Vos and Botma, at Zak River. They are in a poor situation, and will be obliged to depart, with their congregation, from thence.

From the place where we established our Institution in the Namacqua country, the distance to the brethren Anderson and Kramer, is one month's journey with a waggon. I have

been informed they do very well there, and see their labour blessed. Sometimes their Heathen come to us, and sometimes our Heathen go to them; by these means we can be mutually useful to each other.

In the beginning of the month of June, I hope to be able to proceed to my dear brethren, and in July, to be again at the Happy Deliverance.

My brethren and I hope that the Brethren, Directors, and Members of the Society, will excuse us, that we cannot send any more letters to them. We recommend ourselves to your prayers and supplications.

Before I finish my letter, I wish the brethren the choicest blessings from on high; and I pray continually, that the Directors and Members of the Society may continue their unremitting zeal. Your labour certainly will be crowned with a heavenly reward; and I hope to see you the partakers of that salvation, which, through your means, we endeavour to make known to the Heathen.

With all respect and deference, I am,
Your Brother in our Lord,
C. Albrecht.

OTAHEITE.

of the MISSIONARIES' PROCEEDINGS *in Otaheite.*

Continued from Vol. II. p. 323.

day, December 12, 1804. BROTHER Youl cate-
teen children in Teaooroo. In the evening a prayer

ber 13. Brother Davies catechised thirty-eight chil-
Oparre. The Harrington continues bartering mus-
hogs. William Hayes, the armourer, and other
esiding on the island, are going in the Harrington.
Andrews, who went in her when here first, is to re-
the island.

ber 14. Brother Scot catechised thirty-eight chil-
Ahonoo, &c. Several natives of the district with
, and others armed with spears, met round the
Pa-eete, a deceased chief, on the beach, where it
nues. Those who had musquets, fired them off,
the whole company withdrew without further cere-
nis was to do honour to the deceased. In the even-
yer meeting.

', *December* 16. Began the Lord's day with a prayer
Brother Youl engaged in the forenoon; and Bro-
er read in the afternoon. Preaching among the na-
Brother Nott, in Teaooroo, &c. to 47; by Brother
out the neighbourhood, to thirty-six; by Brother
in Oparre, to between sixty and seventy; by Bro-
, in Ahonoo, to forty-seven.

ber 19. Brother Elder preached to fifteen persons
erippo. Took our letters, &c. on board the Har-
and delivered them into Captain Campbell's care.
al is brought up to Tuesday, Dec. 11.

The following is an EXTRACT *of the* MISSIONARIES' PUBLIC LETTER *to the* DIRECTORS.

[illegible] Dec. 12, 1804.

[illegible] the present has offered itself [illegible]. The brig Lady Harrington, of In[illegible], about five months since, on her way from [illegible] to the coast of South America.

As our honoured fathers and brethren are, no doubt, very solicitous to know of our affairs, besides what our enclosed journals contain, from April 11, 1803, to Dec. 11, 1804, we shall briefly state a few particulars.

As to the island, the inhabitants are diminished every year, through the still-prevailing causes, frequently noticed in former letters, &c. Civilization appears to be making but small advances; perhaps it would be wrong to say it is making none. The chiefs are in general very dissolute; and the common people lovers of ease; and both so much attached to their own ways of doing things, and have so little intercourse with foreigners, that they do not plainly see the value of improvement, nor do they apply themselves with much diligence to it.

The gospel has not yet met with a favourable reception among them; neither dare we say that there is any very pleasing prospect that it soon will.

Since the death of Pomarre, Otoo has maintained his authority without opposition. For the past seven months he has been residing in Eimeo: his return to Taheite is uncertain. His family has lately sustained another loss in Pa-eete, who died in Eimeo a few weeks back: others of his near relations are on the decline. An addition is making to the number of fire-arms that are in the hands of the natives, by almost every vessel that calls here. The Harrington has been keeping up a constant barter for hogs, with musquets and powder; so that now there is scarcely a petty *ratteau* who has not one in his possession. The natives are as desirous as ever after such articles, and frequently give hogs to the value of between thirty and forty pounds, for a musquet not worth ten shillings. We suppose that this kind of traffic is not for nought; and expect to see, sooner or later, some fatal consequences attending it. That our personal safety is

more

angered by such an influx of fire-arms, must be every one who considers our peculiar situation.

he king has been at Eimeo, he has, by gifts and the greater part of the muskets that were in the he *ratteras* there, into his own possession. It is ru- at he expects to do the same in Taheite, when he nt it is also said, that those who have them, are l not to give them up to him, but with loss of life. g is resolved on the matter, war, we think, will un- follow. If it should please the Lord to remove : has Pomarre, we apprehend there would be very ies on this island, as there is no one who seems to ficient authority to take the government, and many spiring to superiority. It is a comfortable reflec- ever, that time, with all its great and small events, hands of Jehovah, who is working his good will re in them and by them all.

treatment of us, since his father's decease, has le and kind. It is reported that, in a conference ad with his son, a little before his death, he strongly ded us to his protection: but as the king, with his olatrous principles, can only regard us for some dvantages, his favour we conceive to be so preca- : a very small thing may turn him against us.

rselves, though one or other of us is frequently af- h disease, yet in general we are blessed with a to- rtion of health. Our time is variously occupied: we have a vessel of about fifty tons in building for which will not be finished for some months. Our r labours are contracted and languid: difficulties d discouragements within, weaken our hands. We omfortable, at times, to be situated in the midst of ized, superstitious race of heathens, without any dence with our friends and connection, but once in e years. We do not think that the Mission will be plan, till some way is found out for a much more nd regular visitation of us. We are likewise un- we consider the great expence that attends sup- here, and our inability to defray it. We are not ugh in such matters, to know the value of the pro- f the island; and if we were, we have not hands sufficient to turn our skill to advantage. We once ded for consideration, the practicability of keep- ll vessel in these seas, to go occasionally backwards rds from the Society Islands with their produce, to

New

New South Wales. We still think that it is possible to be done, so as to lessen the expence of the Mission, if there were persons here qualified to carry on trade. We formerly wrote for a body of Missionaries, with a Director; we now are of opinion, that, instead of a body of Missionaries only, it would be better if the far greater part of them were mechanics, and such mechanics as would be able to turn the natural productions of the island to profit, or cultivate such other things as may be rendered profitable. The Society Islands are so thinly inhabited, that they do not seem to require a large body of Missionaries: and the inhabitants are so excessively attached to their idolatrous and barbarous customs, that to us it appears as if it would be both a long and a slow work to evangelize them. We know that the Lord's hand is not shortened, and that, if he pleased, a nation might be born in a day. But we apprehend that we, as well as many in England, have been heretofore very much mistaken in our ideas of planting the gospel in the Society Islands. Disappointments and difficulties, now often met with, and formerly not much thought of, have cooled our once too sanguine spirit, and taught us to be more humble in our expectations, and more resigned to the will of God.

Though we think that a body of double or treble the number to what we now are, should be established on Taheite, both to help defraying the expence of the Mission, and for its defence; yet we are of opinion, that it should not be the only or chief missionary settlement in these seas: we humbly think that New Zealand, as it is a far greater island, so is it a more central situation for a missionary establishment.

It would have given us great pleasure had we received your letters before the writing of this, as we should then have known your views and determinations concerning this Mission, and so have known better what to have written than we now do: but it has pleased the Lord to appoint it otherwise. It is probable they will not come to hand for several months, as the door of communication between this and Port Jackson seems closely shut, though it was so largely opened two years and a half ago. We must expect nothing but casual calls.

The Harrington touched here very opportunely, and the Captain having many articles that we much needed, we took up goods in the Society's name, to the amount of 113*l.* 3*s.* 1*d.* for the payment of which we have drawn on the Rev. Mr. Marsden. We purchased a number of pieces of chintz,

thinking to buy with them a quantity of hogs, and salt them, and sell them towards paying the debt, or a part of it. We tried hard to effect this, but could procure no more than what, when sold, on the vessel's return, at threepence per lb. came to about 33*l.* 13*s.* and this sum went for a little more tea and sugar, &c.

In order to prevent mistake, we have to inform the Directors, that, if it should be their intention to settle a larger body on Taheite, the district of Matavai, which they have hitherto supposed to be purchased of Pomarre by Captain Wilson, the inhabitants do not consider as belonging to us, nor any part of it, except the small sandy spot we occupy with our dwellings and gardens: and even as to that, there are persons who claim the ground as theirs, and have, more than once, mentioned it to us. It is true, when the Royal Admiral arrived, and Pomarre was reminded of what had taken place between him and Captain James Wilson concerning the district, he asked, if we wished that the people should go out of it. From what we have seen and heard, we are certain if any of the natives were removed from their lands to make room for us, it would occasion a great deal of murmuring, if not a war. So that to us it appears, that we must purchase all the ground we wish to occupy, not only of the chief, but of those also who claim it as their hereditary or possessive right.

We have endeavoured to be as explicit as we could, in this our letter, respecting our circumstances and views; but if there is any thing unsatisfactory, we hope our journals will clear it up. We pray for a continued interest in your supplications at the throne of grace, and are, with sincerity,

Honoured Fathers and Brethren,

Your most obedient and very humble Servants
And Brethren in the Gospel,

JOHN JEFFERSON,
For the Society of Missionaries.

To the Directors of the Missionary Society.

December 20. The wind continues blowing from the eastward, which prevents the vessels getting out of harbour. Brother Davies catechised forty-six children in Oparre.

December 21. No particular occurrences. Brother Elder gave notice, that himself and Brother Wilson propose going round

round Tyrrabboo, in about three weeks hence. A prayer meeting.

Sunday, December 23. Morning prayer meeting at the usual time. In the forenoon Brother Elder read Rev. George Whitefield's Sermon on Matt. xvi. 15, 17. In the afternoon Brother Wilson read Rev. Mr. Boston's Discourse on Luke xii. 40. Speaking to the natives, by Brother Nott, to twenty in Puppe-rippo; to sixty-five in Ahonoo, by Brother Elder; to between sixty and seventy in Opeimanno, &c. by Brother Eyre.

The same difficulty continues as heretofore, in collecting the natives, and the same carelessness in hearing, when collected.

[The Journal which has been inserted from December 11, to the 23d, is a fair specimen of the attentive particularity which is observed by the Missionaries, as to common events, of their religious services among themselves, and of their diligence and zeal in preaching to the natives and catechising their children. It would be tedious to the reader, perhaps, to go on with the Journal in detail; and it would occupy an inconvenient space in these numbers of Missionary Transactions. Only special and remarkable circumstances will, therefore, be mentioned in the sequel.]

December 26. Cloudy at times, with rain. In the evening a prayer meeting. Brother Henry gave notice that he purposes accompanying Brother Bicknell, in the course of a few days, to Eimeo, who is going thither with an intention of instructing the natives.

December 27. Wind still easterly, with pleasant weather. Some recompense has been made to the man whose houses were burnt, though not to the value prescribed. Brother Davies catechised thirty-five children in Oparre.

December 28. Brother Scott catechised forty-three children in Ahonoo, &c. At a meeting held this morning five brethren were chosen to form a committee, for the purpose of drawing up a catechism upon a larger scale than the one hitherto used. The brethren chosen were as follow, viz. Brothers Davies, Elder, Nott, Scott, and Wilson.

Five large trees were brought up from Puppe-oorede, &c. for the use of the king's vessel. One they drew up by land from Oparre, over One-Tree-Hill, the rest they floated up. The persons who brought up the trees, gave us five hogs (two of

f them very small, and three tolerable) on the king's ac-
ount.

December 29. The Harrington and prize took the advan-
ge of a night land-wind and put to sea: at day-light one
them was out of sight, and the other almost. The Har-
ngton, since her stay at Oparre, has bartered away between
ree and four hundred weight of powder, thirteen or four-
en musquets, and some pistols.

Brother Jefferson much indisposed. The wife of the de-
ased chief of Hapyano arrived in the district, in her way
Hapyano. She has got the disease which proves so fatal
her countrymen, and which it is probable will carry her
f in a short time. When the Duff first arrived here, she
as the comeliest woman on the island, and we have always
ound her one of the kindest and best behaved. Besides her
usband, she has, within two years, lost her mother and two
rothers.

Sunday, December 30. Began the Lord's day with a
ayer meeting. Brother Eyre engaged in the forenoon, and
ad Rev. George Whitefield's sermon on "Search the Scrip-
ires," John v. 39. In the afternoon Brother Davies read
resident Davies's sermon on Rom. xiii. 11.

Preaching among the natives by Brother Nott, to a few in
aooroo valley; by Brother Elder to 100 in Oparre.

Brother Jefferson as yesterday.

December 31. Some of the Brethren made another at-
mpt, last week, to make soap, but did not succeed. Mr.
ummings, of the Harrington, and who is in the prize
hooner, made soap at Eimeo, and sent part of it to Bro-
er Henry. It appears as good as what is made in the co-
ny.

January 7, 1805. It is said, that while the Harrington
as here the seamen expended near 700*l.* worth of property
pon the women they had. They were constantly taking
p clothing from the Captain, which they gave for the gra-
fication of their lusts. One man, while sleeping on shore,
ad his box stolen from him, out of the house, with things in
, it is said, to the value of 20*l.* and never recovered any
art of it. A man is accused of taking it, who hath robbed
ndry of us several years back.

January 21. The brethren chosen to draw up a new ca-
chism having finished one, it was produced and read: a se-
ond reading is to be given it when a few additions proposed
e completed.

In the evening held a prayer meeting, in which Brothers

Elder and Wilson, Brothers Bicknell and Henry, were recommended to the Lord for the great work which they are about setting out upon.

January 22. Brothers Elder and Wilson departed for Tyarrabboo to preach the gospel round that part of the island. They took with them, to defray their expences, two hatchets, twelve knives, and nine combs. Brothers Bicknell and Henry also set out for Eimeo on the same work. They took with them two hatchets and six knives to defray charges.

January 24. Brother Davies catechised thirty-three children in Oparre. Brother Eyre preached to about seventy-five natives in Outouwa. The same carelessness and indifference as heretofore was found to prevail in the different assemblies. The report is, that the king is getting worse, and some speak of the probability of his dying. Taoboo, the chief of Hedeeah, we hear, is almost dead, and Peha, the father of Pepere, is also in a sickly state. An *arehoe*, of the name of Parraha, one of our oldest acquaintances, seems to be at present the most thriving man on the island. He has lately been made a *rattera* of Oparre, and his favour is much courted in that district. If any thing should happen to the king, he is likely to be made of much more consequence. He is a distant relation of Pomarre's, and is from Ryatteea. Edeea and Oteha appear to be generally disliked by the Taheiteans, and therefore it is probable she will never have the authority on this island she has had.

Sunday, Jan. 27. Began the sabbath with a prayer meeting. In the forenoon Brother Jefferson preached from Mark x. 13—16, and baptized Brother Shelly's infant son, born on the 4th, by the name of William. In the afternoon Brother James read Archbishop Leighton on James iii. 17.

Sunday, Feb. 3. Began the Lord's day with a prayer meeting. In the forenoon Brother Eyre engaged, and read a portion of Gurnall's Christian Armour, Eph. vi. 16. and administered the sacrament of the Lord's Supper.

In the afternoon Brother Tessier read Rev. Mr. Farmer's Sermon on Matt. iv. 1—11.

Brother Nott preached to a few natives in Puppe-rippo. Cloudy weather, with some rain, and some distant thunder.

Feb. 4. The following is the quarterly account of the state of the garden:

In November the weather, as before, very dry, a few days excepted in the middle of the month; the afternoons were

ommonly hot and scorching, yet our pumpkins prospered, l the melons partly recovered the destruction of last month the caterpillars. Gathered some good and large pines, e of which measured nine inches and a half long, and enteen round, and another ten inches long, and eigh- n round. These were of the red sort, but several white es were near that size.

n December the weather was very unsettled: the last fort- ht there was much rain, yet, between the showers, very warm ather. Planted some peas, calavances, and lentils, brought he Spanish prize from the coast of Chili. Of these, only the tils germinated, but soon died, as the weather was too rm for them. In this and the past month several attempts re made to raise cucumbers, but without success.

Through the whole of January very changeable weather, mostly rain. Many of our papau trees died through the ess of wet and heat scalding their roots. During these nths, gathered a great many water-melons, pumpkins, l pine-apples, notwithstanding the frequent depredations mitted by the natives.

Feb. 8. Moderate weather. Employed in sundries. In evening a prayer meeting.

Feb. 9. Clear warm weather. It is reported that some urbance has taken place in Tyarrabboo, between the ef of a district and the common people.

Sunday, Feb. 10. Brother Henry and Brother Bicknell ived at home last night, from their excursion to Eimeo. th are in good health.

Feb. 18. Brothers Elder and Wilson arrived from Tyar- boo, both in health. To-day began again to work on king's vessel. John Aikin and William Andrews are ployed thereon.

Feb. 25. Employed the past week at the king's vessel, ge, comb-making, gardening, &c. &c. We have, of late, only had our gardens much plundered, but also have had en several pigs from one or the other of us: likewise our its are frequently destroyed by the dogs of the natives.

Feb. 28. Brother Scott catechised thirty-one children in onoo, &c. Arrived here from Hapyano, in her way to re, Towtoa, the widow of Pa-ete. Since the death of t chief, his district has been conferred by the king on the ngest daughter of his aunt Owo Tooboo-ei-te-rye; but the ple of the district seemed, in general, to incline more ards the widow of Pa-ete than her; and when they went of late (Owo, &c.) to take possession of the land, sundry

of the inhabitants paid more respect to Towtoa than to Owo and her daughter. This occasioned a complaint to be made by Owo to the king, who has in consequence of it banished Towtoa, and all who were her chief supporters, from the land. The poor woman is very near her death, being now unable to walk. Tooboo-ei-te-rye, we understand, still continues in a weak state of health.

March 1. Unsettled weather; wind easterly. Brother Youl catechized twenty children in Teaooroo. In the evening Brother Eyre read part of Ryland's Contemplation on the Lord's Supper.

March 2. Squally weather, with rain, lightning, and thunder. Towtoa went on to Parre. Nothing new occurring.

Sunday, March 3. A rough night of weather: day, at times, squally, with rain, from the eastward. Began the sabbath with a prayer meeting. Brother Jefferson engaged in the forenoon, and preached from Psalm ii. and administered the ordinance of the Lord's Supper. One seaman present. Brother Shelley read, in the evening, the latter part of the Rev. J. Townsend's Sermon on Acts xx. 24. "To testify the gospel of the grace of God."

Preaching among the natives, by Brother Nott, in Ahonoo and Puppe-rippo, to thirty-eight; by Brother Elder, to fifty-six, in Oparre; by Brother Bicknell, to a few in Opeimanno, &c.; by Brother Eyre, to thirty-one in Oparre, &c. Brother Jefferson catechised a few children at home.

March 4. Another attempt has been made at soap-making, and some was produced, but not of a very good quality.

March 5. Held our monthly prayer meeting at the accustomed time. Employed the remainder of the morning in re-examining those parts of the new catechism where additions had been proposed to be made, and also adjusting the English to it.

March 8. Employed two hours in the afternoon, in composing a Taheitean alphabet. In the evening a prayer meeting.

March 11. Employments of the past week, at the king's vessel, forge, garden, comb-making, &c.

On Friday, as noticed in the journal of the day, two hours were employed in composing an alphabet of the Taheitean language, in which it was proposed, that the English, or Roman characters, should be taken, and Taheitean names given them, for a more easy and natural introduction of letters among the native. An alphabet was then drawn up and agreed

greed to by the majority, composed of such letters as were ıpposed to be in the language; though it must be observed, ıat our judgments in this particular (namely, what letters re in the language), differ, in some respects, very much.

This afternoon the Society again met, when the alphabet greed to on Friday was objected to by some who have been ccustomed to spell words in a very different manner from hat they *now* must, according to the method fixed on. he difficulty with them laid in the vowels *a*, *e*, and *i*. They ad habituated themselves to give the *a* two sounds, the open ɔund, as in *fa*ther, *ra*ther; and the slender, or close sound, s in pl*a*ce, f*a*ce; the *e*, they had used as in m*e*, h*e*, sh*e*; and ne *i*, some did not use, and others but very sparingly. But ccording to the agreement on Friday, those three vowels ere now to be known by the sounds of *a*, as the open *a* in ather; *e*, as the close *a* in place; *i*, as the *e* in m*e*, &c.

This change of the vowels some thought they should ne- er master, and others did not perceive the necessity or con- istency of it. We had much disputing on the occasion, and oncluded the meeting with a casting vote, that the alpha- et formed on Friday should be altered.

March 29. Tooboo-ei-te-rye arrived here from Hapyano, ı her way to Morea, where she is going, it is said, that she ıay die in the presence of the king. She is brought very ıw. Towtoa is dead, and her corpse placed on pillars, af- :r the manner of the country.

April 19. Brothers Elder, Scott, and Shelley, returned ome from Papparra. They report that the island, as far ɔund as they went, which was to the farther end of Pap- arra, is in a very quiet state, and many of the inhabitants, ı sundry places, engaged in erecting commodious dwellings ɔr themselves. The women are also busy in preparing loth against the king's return.

April 22. Last night Brothers Hayward and Caw lost a runk, containing a variety of carpenter's tools, &c. out of ı small house in which they have, of late, eat their food, ınd where Brother Hayward usually works. The house tands about fifty yards at the back of our dwelling. The ɔerson broke in over the door, and then opened the door to et himself out with the trunk.

The Society met to consider on the best way to recover, if ɔossible, the property. As several of the natives have had ıccess to the house where the trunk was kept, no suspicion ɔould light upon any one in particular. After a little discussion ɔf the business, it was agreed to collect together some of the principal

Brother Elder preached to forty-eight natives in the neighbourhood; Brother Jefferson catechised a few children at home. Sister Henry better.

May 6. Engagements of the past week at the forge, building Brother Hayward's house, &c. Sister Henry is in a very weak and low state. Her present indisposition arises from another miscarriage, which has gone near to put an end to her existence.

This evening died, in an adjacent dwelling, a robust young man of about twenty years of age, who, but a week ago, was in good health and strength. The apparent cause of his death is as extraordinary as it was awful, violent, and sudden. He was wrestling in sport near our house, with another, and, in the exercise, ran a splinter of bamboo cane into his right leg near the heel, between the inner ankle-bone and the back bone of the leg. It put him to exquisite pain, and he immediately applied to Brother Elder for assistance. As no part of the splinter was visible, Brother Elder proposed lancing his leg to extract it; but this he refused to comply with: he therefore dressed the wound, and desired him to continue attending on him. The man went to his abode, but neglected coming again, or sending for Brother Elder. On Saturday he complained of a pain in his jaws, and yesterday his jaws were firmly locked. It being sabbath-day, the natives about him forbore acquainting Brother Elder of this till near sunset, when they brought the man from the place where he was lying, to a house within a few yards of us. He was visited, and found to be in a very distressing state; his jaws fast closed, and his body in great agony, from a pain which, he gave Brother Elder to understand, was in his breast. As he had all the symptoms of the disease called *a locked jaw*, he was treated in the manner laid down by Dr. Cullen in his *First Lines*. The means used had only a temporary effect in loosening his jaws; but the pain in his breast continued, and by degrees removed from its primary situation, into his bowels, and then a most affecting scene took place: for several hours his bowels were so extremely convulsed, that two men were scarcely able to keep his body down. As his strength became exhausted, the power of the convulsions also declined; though he continued much convulsed throughout his frame till he expired, which was about half past seven this evening. He retained the use of his senses to the last.

Various are the conjectures of the natives on the cause of his death. Though no strangers to a locked jaw, and death through

ough it, yet they conceive it impossible that such a disorder n be produced by a wound received in the exterior parts of : animal frame. But that the deceased's locked jaw did ceed from the splinter which was run into his leg, there is le reason to doubt; but whether that was the immediate se of those convulsions that ended his life, better judges st determine. An hour or two before the man's death, ther Elder extracted the splinter; it was about an inch l a quarter long, and near half an inch in circumference; ntered in an ascending oblique direction, and had pene-ted deep into the leg.

State of the Garden.

Through the month of February, the weather, as before, y unsettled. Several more *papau* trees died through ex-s of wet. Gathered a great number of pine-apples. In rch the weather much the same, especially the first three ks. Our melons all done bearing; as also most of the npkins. April, the weather mostly dry. Planted a little lian corn, a few calavances, and French-beans: these e soon after destroyed by goats and hogs breaking into garden in the night. We have to complain, at the end of quarter, of the depredations committed from time to e, as noticed in the journal; so that we enjoy but a small t of the fruit of our labours. Great quantities of melon l pumpkin seeds, with several hundreds of pine-apple nts, have been given away, within the past months, to se-al people from different parts of the island.

May 8. Engaged in sundries. In the evening a prayer eting. About eight o'clock there was a very uncommon ng of the sea, which overflowed Point Venus, and covered rge spot of ground on the east side of the river. The rushed with considerable violence up the river, and came hin a few yards of our dwelling. Also some low grounds he bottom of our garden were overflowed, and great da-ge done to some *tareo* plantations. This event is the re strange, as the sea was peculiarly calm all the day, there ng little or no wind. The water did not exceed three or r feet above its usual height, in the river opposite our se. The phenomenon excited fears, but they were soon newhat removed, by the water quickly falling again.

May 9. Heard that Parre also experienced the like sud-flowing of the sea as we did here. Many persons, in their

houses by the beach, were forced to retire inland. At the east end of the district, where the low land is narrow, the people were obliged to go to the mountains.

Some of the natives seem to account it as a punishment for some crime; but have not yet fixed on what the crime is: and others as an omen of a great and impending event that is shortly to take place. By their conversation it appears that they have heretofore experienced, in sundry parts of the island, inundations of the sea, that destroyed many of the inhabitants, but they were accompanied with storms of wind, &c. The oldest men in this district do not remember ever to have seen the like of what took place last evening.

Several of the ratteras went to-day to Hapyano to fire over the dead body of Tooboo-ei-te-rye, in token of sorrow and respect for the deceased. Close and calm weather, with hazy sky.

May 10. Hear that the district of Hapyano suffered considerably by the flowing of the sea on Wednesday evening, insomuch that sundry houses, canoes, and other things, were destroyed and carried off by the water.

Some report of war is in agitation among our neighbours: they say that the Attahoorooans are coming against Parre and this district.

May 23. A day or two back Owo arrived in the district, from Hapyano: by what she says, she lost a great deal of property by the flooding of the sea on Wednesday, May 8. It appears that the sea must have been several feet high, and which, besides the damage done in destroying many houses, canoes, &c. it is to be feared, will be the destruction of a great number of bread-fruit trees, that are likely to die in consequence of the salt water getting at them, unless some good showers of rain should come soon to revive them.

Sunday, June 2. Began the Lord's Day with a prayer meeting. In the forenoon Brother Eyre read Rev. S. Davies's Sermon on Isaiah liii. part of the 10th and 11th verses, and administered the sacrament of the Lord's Supper. In the evening Brother Tessier read another portion of Rev. J. Bunyan's Treatise on the Acceptable Sacrifice.

Sister Henry so far recovered as to be able to attend the morning service. Sister Shelley indisposed.

Preaching among the natives by Brother Nott, in Teaooroo, to thirty; by Brother Elder, in Puppe-rippo, to nineteen; by Brother Bicknell, in Parre, to between fifty and sixty; by Brother Eyre, in Opeimanno, &c. to forty-seven. Brother Jefferson catechised a number of boys at home.

have still to lament that the natives continue to shew
ch backwardness to hear the gospel, and as little incli-
to obey it, as they did three years ago. They are
rooted in their prejudices against the truth, and in
ove for their own delusions. They eagerly grasp at
occurring incident that tends to harden them in their
ity, and, with great greediness, embrace any lie that is
ed to them. A few days back the wife of a priest in
anno was given out to be dead, and so continued two
when, to the surprise of her husband and neighbours,
nexpectedly revived again. She has given a long and
sical account of the Po, or other world; which, not-
anding its absurdity, her deluded countrymen seem to
e with a strong persuasion of its reality. Many, from
ts of the district, have gone to gaze on this supposed
rful personage, and to hear her story. About eight
s back a similar matter was transacted in Fwhaa, by the
f a great priest there. Stupid old women pretend to
pired by their gods, and utter their oracles with all the
ical foolery a besotted heathen is capable of. One of
scription has lately been running up and down Taue-
, in Oparre.

e 3. Employed the past week in a variety of necessary
A third attempt has been made at soap-making,
otwithstanding a great deal of trouble, &c. and the
nt goodness of the lye, it failed. We have no book
gives us any clear insight into the process. We have
nformed that the soap Mr. Cummings made at Eimeo,
om the lixivium of ashes of American wood, and which
ly was of a far better quality than any that can be
on Taheite.

e 6. Went on with forming a Taheitean dictionary,
hich we have kept to twice a-week since our commen-
he work.

e 10. In the evening held a prayer meeting, in which
ers Nott and Hayward, and Brothers Elder and Wil-
were particularly recommended to the Lord for the im-
t work of preaching the gospel round the island. The
rmer of the brethren are going round Tyarrabboo and
uth side of Taheite, and the two latter are going up the
side of Taheite to the isthmus. Property has been
red for them to take with them.

e 13. Between two and three *p. m.* the Alexander,
in Rhodes, anchored in the bay. She came from New

June 26. Agreed to procure from Captain Barber, for the use of the Society, as under:—

31	Blue dungarree Indian-made shirts, without collars, at - - -	10s. each.
10	Ditto, ditto, with collars, at	8s. do.
28	Ditto, ditto, trowsers, at	6s. do.

2 Pieces of long-cloth for shirts, at 7*l.* per piece.
300*lb.* of sugar, at 1s. 6*d.* per *lb.*

June 29. Edeea and Oteha, with several arehoes, are arrived from Eimeo, and to-day were on board the vessels. Received from Edeea and Oteha a present of two good hogs.

July 2. Received a visit from Parraha (or Oiepiah), the governing rattera of Oparre; he presented us with a small live hog and some fruits. Bread-fruit, of which there has been a great plenty for many months past, is, at length, become very scarce, and it is likely to remain so for some months to come. Held our monthly prayer meeting at the usual time.

Notwithstanding we so lately complained to the king of losing our property, and he sent a messenger to warn our neighbours to let our stock, &c. alone, we still continue to meet with losses. One of the brethren, a few nights back, had no less than three pigs stolen from him, which, in our present circumstances, when we can get but little meat to eat, is to be accounted a serious loss.

July 4. The Armourer and another man, a Chinese, has eloped from the Myrtle. Captain Rhodes has sold a three-pounder cannon to the king for fifty hogs, which were collected in Parre. Edeea and Oteha departed from this, on their return to Eimeo.

July 5. Sister Eyre very ill. Spared, for her use, one of the bottles of wine received from Captain Rhodes. In the evening, Brother Henry read one of the Rev. Mr. Boston's Sermons; 1 Cor. xi. 28.

July 6. Spared Captain Barber two blankets for his own use, at twenty shillings each, for which we received to the value of 2*l.* in long-cloth, for shirting. Gave bills of exchange to Captain Barber, upon Joseph Hardcastle, Esq. to the amount of 84*l.* 8s.

About four *p. m.* the Myrtle sailed. An hour or two prior to her sailing, two seamen made their escape from the ship in a canoe, but notice being immediately given to the officers and Owo, who was on board, they were pursued, and, by

by the natives, taken near the king's house, where they had landed. One of them drew his knife upon the person that attempted to seize him, but receiving a blow with a stone, he thought proper quietly to submit. He then began to parley with the native, and requested to be secreted; but this the other would not agree to, and they were both conducted back to their vessel.

July 9. Two men and a boy escaped from the Alexander, on sabbath day, while on shore upon liberty. Application was made to Orepiah, the chief of Oparre, to search for them, and apprehen them, they being secreted in his district: he exerted himself on the occasion, and has secured them all, and sent them on board their vessel. Brothers Elder and Wilson set off for Hapyano, with the intention of preaching the Gospel in that district.

July 16. Brother Elder preached to thirty natives in Puppe-rippo. Two strangers there behaved exceedingly ill: one of them, an elderly man, appeared much incensed against Brother Elder, and greatly abused him, and said he taught nothing but lies. The Alexander is expected to sail in about a fortnight. Captain Rhodes's people have, for some time, been making salt in our large salt pan, which we lent him for the purpose. Brother Bickneil returned.

July 26. Captain Rhodes has finished making salt, which, besides not being well made, he reckons stands him in eighteen pence or two shillings per pound. In the evening a prayer meeting. Read the journal. Agreed to give the taylor, who has been working for us about five weeks, a draft upon the Treasurer of the Missionary Society for four guineas.

Sunday, July 28. Began the Lord's Day with a prayer meeting. In the forenoon Brother Jefferson read Dr. Watts's Second Discourse on Psalm lxv. 4. One woman, her daughter, and six other strangers present.

In the afternoon Brother Elder read Rev. G. Burder's Discourse on John vi. 37, latter part. Three strangers present.

Preaching among the natives, by Brother Nott, to various in the west end of Oparre; by Brother Elder, in the east end of Oparre, to seventy-two; by Brother Bicknell, in the neighbourhood, to forty.

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with him. He imparted to us much valuable information, concerning the best mode of conducting missions, and of instructing the ignorant heathen. He is indeed a valuable missionary; every thing that is useful in the missionary character centres in him; eminent piety, gentle dispositions, fervent zeal, extensive knowledge, and deep humility. May a double portion of his spirit be upon us! We had the pleasure of seeing *Martha* and *Mary*, at a country-house near Stellinbosch, and of joining with them in singing the hymn, "Salvation! O the joyful sound," &c. Our stay at the Cape was very pleasant, and, we trust, profitable. After twelve days, we sailed finally for India. In a few hours after getting out of the bay, a violent storm arose; the wind continued strong and adverse nearly a fortnight. After this we had a fine breeze, which brought us near the island St. Paul's. We did not see it, but hauled up to the northward, as was supposed, in 77°. E. L. From this time our passage was fine and quick, till we got off the Island of Ceylon. Here the monsoon blew perfect gales from the westward. As we had crossed the line too far to the eastward, the strong westerly monsoon rendered it impossible for us to fetch Tranquebar. We first made the land in 12°. 8'. N. L. Mr. Smith conceived that to beat back to Tranquebar would cause a delay, which might prevent the success of his voyage. He therefore resolved to proceed to Madras. Against this we could not reasonably object. We came within sight of Madras on Sunday the 23d of June, and landed on the following day. Thus, after a voyage of between six and seven months, we have reached the country destined to be the scene of our future labours. With heartfelt gratitude would we acknowledge the protecting hand of God in bringing us through the dangers of the deep. We trust that the goodness He has manifested towards us, from the time we left our native country till our arrival in this foreign land, will make a deep and an abiding impression on our minds. May those lives which have been so mercifully preserved in perils and dangers, be devoted to His service, that we may be the instruments of much good in this heathen land.

We should consider ourselves deficient in gratitude were we not to acknowledge the handsome treatment we received from Mr. and Mrs. Smith during the voyage. They did every thing in their power to administer to our comfort, and to render us happy. We trust that they will be amply recompensed

pensed by Him who does not suffer a cup of cold water to be given to a disciple, without its due reward!

The manner of spending our time on board was attended with little variety. As soon as the weather and the state of our health permitted, we began those studies which appeared most necessary. We had our stated evening devotions. We preached every Sunday, if the weather permitted. After leaving Teneriffe, we distributed the Bibles, hymn books, and Testaments, with some of the tracts, among the sailors. We then also began to preach on deck, which we did twice every Sunday, when the weather was favourable. We gave the sailors two tracts each, once in the fortnight. They read their Bibles and tracts apparently with attention, and appeared serious during divine service. But, alas! we have seen no good effect from our labours. They still continued hardened and impenitent: we would not, however, despair. The seed of eternal life has been sown; perhaps it may yet be watered with the genial influences of the Spirit, and produce an abundant harvest.

On landing at Madras, we immediately took lodgings at the Navy tavern. We found ourselves in a strange land, without knowing a single individual to whom we could apply. The only person to whom we had a letter, was absent. Providentially, we were informed at the Cape, by letters from Tranquebar, that our Brethren Cran and Des Granges proposed soon to go to Madras. After landing, our first object was to find them out. We made enquiry at the post-office, and some other places, and were told that there were Danish missonaries at Vepery, a village about two miles distant from Madras. Br. Taylor determined to go to Vepery in search of them, and our brethren. He had the happiness to find them all at the Rev. Dr. ——'s. You will readily enter into the feelings of both parties on that occasion. The surprise of our brethren at seeing Br. Taylor march up to the gate, could be equalled only by the joy he felt. Br. Loveless was immediately sent for, and the remainder of the evening was spent agreeably at that worthy friend's, and at the Rev. Dr. ——'s, one of the Danish missionaries, with whom our brethren boarded. Mr. T., a particular friend to missions, invited us to stay at his house, to which we readily agreed. The expence of living at the tavern, in the most moderate style, would have been enormous; but we were there twenty-four hours only. Thus we see the hand of God in raising us up friends and supporters where we least expected them. By this instance

of

of his care and goodness, we are encouraged, animated, and reproved. Why should unbelieving fears again distress our minds? The events which have occurred at Madras ought to banish every suspicious thought, and inspire the mind with perfect confidence in the wisdom and protection of Jehovah. They declare to us, and to all who hear, that the cause of missionaries is the cause of God, and must finally prevail. Verily there is a God that ruleth in the earth, who has the hearts of all men in his hands, and who turns them as the rivers of water.

Immediately after landing, Br. Taylor dispatched a letter to the Rev. Dr. ——, inclosing one from the Society. We then proposed to go to Tranquebar, agreeably to our instructions. Since then, however, we have been induced to alter our purpose: our reasons for doing so, we hope will appear satisfactory. The Society instructed us to visit Tranquebar, in order to consult with our brethren on missionary affairs, and to obtain introductory letters to Bombay or Surat. Both of these objects, however, can be gained as well at Madras. Dr. R. resides here at present, who is a truly pious man, and our sincere friend: he has been engaged thirty years in the Danish mission, chiefly at Tranquebar. From him we have obtained all that information respecting missionary affairs, which we could have got at Tranquebar. These circumstances, together with the expence which would be incurred by going to Tranquebar, induced us to deviate from this part of our instructions. Br. Taylor received some days ago a very affectionate letter from Dr. J. and in our answer we mention that we should probably decline coming to Tranquebar.

Permit us now, dear Fathers and Brethren, to lay before you the state of our affairs in this part of India; and the plans which, in concurrence with our Bn. Cran and Des Granges, we have adopted. With pleasure we learned from them what great things the Lord had done for them. He has raised up friends who have interested themselves in the most effectual manner in their behalf. Since our arrival we have had ample proof of the friendly disposition of the principal inhabitants. We have been introduced to many of them by the Rev. Dr. —— and other friends. To mention the rank of some by whom we have been received with the greatest politeness and attention, might perhaps be imputed to vanity. Be assured, however, that they are such as would render the Society respectable in Madras.

It

t may be pleasing for you to hear, that at the suggestion of a friend we have printed an account of the origin and proceedings of the Society, with the Report of the Directors for 1804; to which Br. Taylor has subjoined an account of the Circassian mission. This pamphlet, printed free of expence, is to be distributed in Madras, Calcutta, Vizagapatam, Bombay, Surat, Tranquebar, and in the island of Ceylon. We trust that it will promote the cause of Christ and the interests of the Society in India.

Considering the present favourable aspect of our affairs, we were unanimously of opinion that something ought to be attempted immediately at Madras, lest the auspicious moment should be lost. We judged that it might be productive of much good, were one of the missionaries to settle here for some time, and preach to the English and the half-cast people, many of whom are anxious to hear the word of life. Bn. Cran and Des Granges having obtained passports for Vizagapatam, neither of them could remain.

It is indeed our decided opinion that it would eminently promote the missionary cause in India, were a missionary to be settled for a time at each of the British Presidencies, to preach the gospel to the English, and to extend his labours, to the surrounding heathen. Should his labours be blessed, the Society by this means would obtain such local information and pecuniary aid, as would greatly facilitate their operations in this part of the world. Even in this barren land, missionaries might be raised up, peculiarly fitted by a residence in the country for preaching the gospel to the heathen. Deeply impressed with these considerations, Br. Taylor took the liberty of recommending the above plan to some members of the Society, when in London, and it met their unqualified approbation. As circumstances are at present favourable, we have judged it prudent, after the most mature deliberation, to put it to the trial. For this purpose Br. Loveless is to remain here for some time. We are fully convinced that the good effects which may result from that measure, will more than counterbalance the loss which the Surat mission may suffer from his absence: let it be remembered, that he has not the most distant thought of giving up the Surat mission. He remains only in order to seize a propitious moment, from the loss of which the cause of Christ might sustain injury, that after-exertions for many years would not retrieve. That Br. Loveless may proceed to his proper station, it is our earnest request that you send out, as soon as possible, a missionary properly qualified.

Perhaps

Perhaps it may be thought presumption in us to mention what are the qualifications which a missionary at Madras ought to possess. We would say, however, that he ought to have a liberal education, polished manners, and genteel address; a steady friend to truth, but not dogmatical; capable of preserving the friendship of the great and the opulent, without injuring his conscience, or encouraging vice. Should a missionary thus qualified come to Madras, there is every reason to believe that he would be well received, and liberally supported. Dear Fathers and Brethren, is there no one among you whose qualifications point him out as a fit person for this important station? Br. Loveless is fully aware of his unfitness for the work to which he is appointed at this place. Nothing but the most urgent considerations would have induced him to comply with the request of the other brethren. In the execution of the plan, indeed, we are actuated rather by necessity than choice.

In compliance with your instructions, Bn. Cran and Des Granges agreeing in opinion, it was determined that Dr. T. should visit Serampore, with a view to consult with our Baptist friends. The mission at Serampore being lately established, and the founder of it still alive, we are likely to obtain valuable information concerning the best mode of forming a mission, and of conducting it in its infancy. The operations of the missionaries being carried on at that particular place, he will have the advantage of personal observation. From the plans which they have adopted, we may derive some useful hints, which may enable us to assist the temporal concerns of the mission, as they relate both to the missionaries and their converts. Important instructions will be received respecting the languages of India, particularly Sanscrit, which is the parent of them all, and the Hindostanee, which we understand is pretty generally spoken at Surat. Such advantages cannot be gained here.

It has also been agreed upon in conference, that Dr. Taylor, after his return from Bengal, should go to Seringapatam, and make inquiries respecting the state of affairs there and in the adjacent country, to ascertain its fitness for a missionary station, and the hopes of succeeding which it holds out; and inform himself, as much as possible, of the manners, dispositions, and religious views of the inhabitants, the population of the country, and the languages spoken in it. This measure may be of considerable utility in directing and facilitating the future operations of the Society. Correct information concerning those

places

places which, from their local situation, may be thought eligible for missionary establishments, would probably induce some well-qualified persons to offer themselves, who would not otherwise be disposed to leave useful stations at home, while all was uncertainty abroad. It is extremely difficult to obtain much information, of the kind we want, from gentlemen who have been resident at different places in the country. Their minds are in general very intent upon different objects.

Thus, honoured Fathers and Brethren, we have laid before you the state of things in this part of India, as far as we have yet ascertained, and the prospects before us. While you acknowledge with gratitude the goodness of God, in opening such prospects, you will no doubt use every exertion to send missionaries into the extensive field. The voice of an approving Providence calls upon every friend to the cause of Christ, and upon you in particular, not to let the favourable moment be lost by inactivity or procrastination. An eminent servant of God here, says that he would be happy to see a *thousand* missionaries sent out to labour among the Heathen and the Europeans on the Coromandel coast; and that he is sure there would be plenty of room for them all: but this is more than the voice of a man; it is the voice of God, it is the call of thousands, of millions, of poor heathen, to stretch out the hand of mercy for their deliverance. Pardon us, dear Fathers and Brethren, if we be urgent on this subject. It is one which must deeply interest the feelings of every compassionate and benevolent mind: how much more of the mind devoted to the service of the Redeemer, and seeking the extension of his kingdom in the world. Surely were the Christians in Britain to behold the gross superstition and complicated misery of the heathen in this country, they would be aroused to such strenuous exertions as they never made before.

We acknowledge, with the most unfeigned gratitude, the favours we have already received; we are persuaded that your kindness will not be lessened now that we are separated from you, and engaged in the toils and difficulties of the missionary life. You will participate in our joys, and sympathize with our distresses: you will be alternately agitated by our hopes and fears. May that cord of love, of interest, and duty, by which we are bound together, never be broken; and when each of us shall have done his work on earth, may

may we be found united in the bonds of eternal love in the kingdom of glory.

We remain,

Hon. Fathers and Brethren,
Your devoted Servants for Christ's sake,

(Signed) JOHN TAYLOR,
WM. CHAS. LOVELESS.

EXTRACT *of a* LETTER *from Dr.* TAYLOR, *dated Serampore, November* 18, 1805.

I WAS received by the missionary brethren at Serampore with the utmost affection; and their kindness continues unabated. We regard each other as brethren who are engaged in the same important work; and the shades of distinction which separate us have disappeared in the general principles of Christian love. I have endeavoured to fulfil, to the utmost of my power, the design of my preparatory mission to this place. Every inquiry which prudence or delicacy would permit, in regard to the concerns of their missions, and their opinion on missions in general, has been made; and I am happy to say that they have shewn a perfect readiness to impart all the information which was desired. The knowledge and experience of missionary subjects which I have in this way obtained, is, I trust, not inconsiderable, and such as will be of essential service in the particular mission to which I have been appointed. May the Holy Spirit accompany it, with enlarged measures of love, piety, and zeal, for without these every other attainment will be of little importance.

The affairs of the mission at this place have a very promising appearance. The Lord was pleased for several years to try their faith and perseverance: and it now seems that he is about to reward their zealous and indefatigable labours with great success. Since my arrival nineteen persons have been baptized and admitted into the Church: ten of them were baptized in one day. Several others are inquiring the way to Zion, with their faces thitherwards. The attention of the people is considerably aroused. This has been effected chiefly by the distribution of tracts, and of the sacred Scriptures. Few instances have occurred in which the personal addresses of the brethren have been productive of a saving change on the mind.—For nearly two years the missionaries have preached on the Sabbath and Thursday evenings in

Calcutta. Hitherto they have had a private house only; but now a chapel is about to be built by subscription, which will be open to christians of every denomination. Besides these labours, the brethren have begun a translation of the scriptures into three or four of the Indian languages. May their valuable lives be long spared for a blessing to Hindoostan! and may the success which has already attended their efforts, be the first fruits only of a more abundant harvest!

With a view of employing my time to the best advantage, soon after I came here I engaged a pundit to teach me the Mahratta language, which is spoken over a great extent of country on the west coast of India. I have also begun to look into the Sanscrit, this being the parent of all the Indian dialects, and very useful for the proper understanding of them. Besides the Mahratta, we shall have to preach in the Guzerat language. From the vicinity of Persia and Arabia, and the number of Mahometans on the other coast, a familiar acquaintance with the languages of these countries will be extremely necessary. To these it will be proper to add some acquaintance with the Hindoostanee, as it is spoken by a number of individuals in that part of India, and is the general language to the northward. Having formerly acquired some knowledge of the Arabic, I shall pay attention to it and the Persian, when I get to the place of our destination. From the variety of languages with which some individuals of the Surat mission must be conversant, and the extensive field of labour which appears in India and Persia, the necessity of a supply of missionaries as soon as possible will be perfectly obvious.

On account of the pundit, I spend four days in the week at Calcutta. I preach there alternately once a week for Mr. Carey, and at a meeting at Mr. Huttiman's, head master of the free-school, whose father was a missionary on the Coromandel coast. I likewise preach occasionally at Serampore and Chinsurah. Mr. Forsyth resides at the latter place, and preaches in the Dutch church.

I am,
Hon. Fathers and Brethren in the Lord,
Yours, most respectfully,
J. Taylor.

Extract *of a* Letter *from Dr.* Taylor, *dated Calcutta, May* 27, 1806.

Immediately after my return hither,* I began the study of the Persian and Hindoostanee languages; and with these it was resolved to proceed. The Hindoostanee language will be exceedingly useful, should I go overland to Bombay; besides being vernacular in the upper provinces, it is a kind of *lingua franca* through the whole of India, and is a good deal used about Surat. It will also be of considerable service as a medium of acquiring the Guzerat and Mahratta. The Persian is useful, as laying the foundation for the Hindoostanee; but it will be still more necessary, from the vicinity of Persia, and our connexion with Mussulmen. To these two languages, therefore, my attention is now chiefly directed; at the same time applying as much to the Mahratta as is necessary to retain what I formerly learned. I have read through the Tootenamch in Persian, and am now reading the Goolistan. In the Hindoostanee I have translated some dialogues, and great part of St. John's Gospel, from a translation of the Gospels which has lately been made by a Mussulman, under the superintendence of Mr. Hunter and Mr. M'Dougal. I likewise endeavour to converse a little in it with the Moonshee. The study of these three languages, together with preaching once or twice a week in English, and the practice of medicine in the family at Serampore, occupy the most of my time.

I have made many inquiries to ascertain whether the Chinese language could be properly acquired at Penang, and the uniform result has been that it cannot. My information, I believe, is pretty accurate; as it was derived, in several instances, from persons who had resided on the island, and were competent judges. This circumstance I conceive to be decidedly against sending a mission to that island. It may also be remarked, that every thing there is extremely dear, and the field of usefulness, as far as the Chinese are concerned, very narrow. I do not think the translation of the scriptures which is going on here ought to supersede your plan. It is a good thing to attempt a translation by any means; but I am still of opinion, that another will be necessary.

I am, Dear Fathers and Brethren,

Yours in Jesus Christ,

J. Taylor.

* His return from Madras to Calcutta was occasioned by the intelligence of a severe domestic calamity.—*See the Journal, page* 73.

RACTS *from the* JOURNAL *of* TRANSACTIONS *at* MA-AS, *from the* 14*th of Aug.* 1805, *to the* 6*th of Oct.* 1806, W. C. LOVELESS.

Honoured Fathers and Brethren,

you wish your missionaries to keep a journal of their edings, and of events that may occur in the prosecution at work for which you, in the name of Christ, have sent forth, I shall now endeavour to comply with your re-. This you expected would have been done jointly by aylor and myself; but as circumstances in providence transpired, which renders that impracticable at present, luty of course devolves upon me, with reference to Ma-I purpose only to mention a few of those things which transpired from the beginning of my preaching at Madras, o add those observations, which will afford, I hope, some nation and encouragement in the prosecution of your designs. But before I proceed, I am constrained to re that divine goodness which has been manifested to-me in a very remarkable manner, which should in-my heart with the liveliest gratitude, and excite the unshaken confidence in divine aid; for I have cer-experienced the fulfilment of that gracious promise, ill bring the blind by a way that they knew not; I will them in paths that they have not known: I will make ess light before them, and crooked things straight. things will I do unto them, and not forsake them."

Wednesday, Aug. 14, 1805.

is evening I began that great and glorious work of hing the gospel in India. Had the happiness to see rds of forty people, and they appeared very attentive-y pleasing beginning: but I would not be too much , but thankful, looking for grace to go forward in the of duty, whether it be through adversity or prosperity.

h. Received two letters from England. They were as cold water to a thirsty soul, for they arrived at a very ble season, and contained such information from my arents as revived my drooping spirits.

h, Lord's Day. Preached again; only twenty-five e attended. I feel undetermined about the *time* of ip, and how often. Several friends positively insist that

observation. Some coolies working in Mr. Torriano's garden, caught a cobra-capella snake, but would not kill it. One standing by gave a double fanam to them, not to hurt it, but carry it to a wood and let it go. They pretended they would, but liberated it in the next ground. These poor deluded creatures worship this animal, for they say it is a god. I did not see it, for they had previously put it into an earthen pot. Soon after this, I heard of an affecting instance of a woman being killed by the bite of one of those venomous creatures.

22*d*. Visited a family that attended my preaching, and was much pleased with that evidence of true religion which appears in the man, and that earnest desire after divine things which his wife manifested.

25*th*. Visited a religious sergeant, and was much gratified with his conversation. He appears to be a truly pious man. I found it very pleasing to talk about ministers I have often heard, and churches in which I have often worshipped, in England. He was also at the Cape of Good Hope, and was acquainted with several of our dear friends there. Our conversation, I trust, was profitable to each other; I concluded the evening with reading, singing, and prayer.

26*th*. Visited a gentleman who appears very friendly to the missionary cause. He has exerted himself in the behalf of Brs. Cran and Des Granges. He has spoken to the governor, and expects to obtain some land from government for them to build on.

Waited on another friend, who is very kind and attentive. Says he would use his influence to procure Br. Taylor a free passage back from Calcutta.

28*th*. Three soldiers called on me this evening, by direction of Dr. R. to ask for some tracts; I was delighted with their conversation, particularly one of them, of the second battalion of artillery. He seems to be a sensible pious young man. He is staying at the fort for some weeks, but they are quartered at the mount, where, he says, they have a society consisting of 13 members, who meet together for religious conversation, reading, &c. How pleasing to hear of a few who are seeking the Lord, even in such a scene of iniquity as the head quarters of a regiment of soldiers generally is! They promise to call on me again, and to come and attend my ministry at the Black town.

29*th*. Through divine goodness I was enabled to begin my work again at the Black town, from which I have been

been kept by extreme weakness and indisposition since the 8th. Did not find myself so strong as I expected, yet have great reason to be thankful that I was enabled to go through the service.

November 8th.—Very heavy rain all the former part of the day, which has continued, with little intermission, since Tuesday night. Though it cleared off towards the evening, yet so uncertain is the weather now, that my friends think it quite unnecessary for me to attend on such days. Consequently, I did not go to Black town this evening. This is the Monsoon time, which usually begins the middle of October, and continues to the middle of December. During this season it rains excessively heavy, frequently for three or four days without intermission, and the wind blows so strong from the eastward, that no ships are allowed to remain in the roads, as many have been driven on shore and dashed to pieces.

11th. Visited the family mentioned on October 22d, who, I trust, are asking the way to Zion with their faces thitherward. They profess to have received great benefit from reading *Henry on the Lord's Supper*, which I lent them. With them, the pious sergeant, and another friend, I spent the evening. I engaged in family worship; we sang several hymns, and employed the evening in religious conversation, which was highly pleasing to me, and, I trust, profitable to them. Little did I think of being favoured with such privileges, when we anchored in Madras roads.

20th. Walking through Black town, I was much grieved to see the wretchedness and idolatry of the natives. O what a vast multitude is there ignorant of the way of salvation, and of a great many of the comforts of civilized life, and no exertion made to teach them the word of life, and ameliorate their present condition!

27th. Met some of my hearers to teach them singing. They seemed very desirous of learning, and also expressed a wish that I was going to stay at Madras. One of them said he did not doubt but several would subscribe for the support of the gospel if it were continued. I informed them it is highly probable that a missionary will soon be sent from England.

December 4th. Our worthy friend, the Rev. Dr. —— very much wants a pious man to superintend the boys at the asylum, and give them religious instruction. He thinks it is an object worthy the attention of the Missionary Society. He

is of opinion a man may do a great deal of good to the young people, and be furthering the designs of the society at the same time.

24*th*. Heard Dr. R. preach in Malabar, at Vepery. It was a very interesting sight, to see so many natives assembled to hear the word of God. I suppose there were upwards of two hundred.

January 10*th*, 1806. I have found myself so very unwell for these two days, with a cold and general languor, that I was not able to study, or deliver any thing with propriety. But being unwilling to disappoint the people altogether, I went, read a chapter, and prayed; 44 people were assembled.

17*th*. Conversed with one of my hearers, who has kindly lent me some chairs, &c. He expressed his great readiness to help me with any thing in his power. Said he, "I am sure many more would attend if they were better accommodated." But he seems to regret, that as I expect to go away so soon, it would not be worth while to make any alteration.

19*th*. Was much pleased with the simple and pious conversation of a plain man who attends my preaching, as we returned from church. Asking him how he was going on in the best things, he said, "I do as well as I can about prayer, and find it much easier now. After reading, I go upon my knees, and begin—Lord, teach me to pray; Lord, bless all missionary societies every where; Lord, bless all dear missionaries, and make them useful to convert the hearts of the heathen, and so on. But if I cannot go on, then I take to my form, which I learnt out of a book." He further said, "When you go away, I hope Mr. C. will meet with a few of us at his house, and pray, and sing, and read the Bible."

24*th*. Received a letter from Brs. Des Granges and Cran, dated January 16th, by which it appears their opinion and wish that I should stay at Madras till assistance or advice be received from England.

27*th*. Received a letter from a pious soldier in His Majesty's 34th regiment at Gooty, and who had received some tracts which I sent by the pious sergeant.

31*st*. Mr. C. sent me a letter which he had received from a pious invalided sailor, who sailed in the ——. He had frequently been to hear me. He found that the ship's steward was a religious man, and they two are constant companions, and frequently meet for religious purposes. He says, "the first Monday in this month (October,) we

we had a prayer-meeting for spreading the gospel. Though there are but two, the Lord promised to meet that number; and blessed be his name, he is faithful to his promise." This is very pleasing, and shews the power of true religion.

February 6th. It is with peculiar gratitude and pleasure I record the divine goodness, in the happiness I received by the safe arrival of my dear Br. Taylor from Bengal, after an absence of six months. He has had a peculiarly profitable interview with our dear brethren at Serampore, which, I trust, will be for the furtherance of the gospel on the west coast of India.

8th. Some months ago, I recommended to a native catechist at Pulicat, where are several christians belonging to the Vepery mission, to begin a prayer-meeting for the spread of the gospel among the heathen, like our friends in England, and brethren in India. I wrote two letters to him on the subject, which were translated into Tamul by a friend. A native christian was at Pulicat last Monday, and saw their meeting, which they have had several times. They read three chapters, sang hymns, and two of them prayed; 51 people attended.

This afternoon Br. Taylor received the melancholy tidings of the death of Mrs. Taylor. This is a heavy stroke, but it is the Lord, and he can only do what is best. O that my dear Br. Taylor and I may fulfil the last desire of our dear departed sister. May her dying words ever dwell upon our minds, especially when tempted to indifference and lukewarmness. O may it teach me an important lesson, to hold with a light hand all earthly enjoyments. For I have frequently anticipated the time when she, and *one* more, with her dear partner and myself, would form *one family* in Surat.

Dear Br. Taylor's mind is so deeply wounded at the death of Mrs. Taylor, that at present he is not able to pursue his journey overland to Surat as was proposed. He wishes to return to Serampore immediately. This appears advisable, as there he will have that society of christian friends, and that lively scene of zealous missionary exertions, which, through the divine blessing, will tend to cheer his mind, and remove those melancholy reflections which at present occupy it. These he cannot find at Madras, and therefore, should he remain here, or pursue his journey, it may bring him into such a weak hypochondriac state, as to unfit him for great exertions through life, or hasten his death. Should he go

in this state of mind, it may defeat the designs of the mission altogether, but which we hope a few months in Bengal will prevent. He can there find pundits, and pursue the necessary languages. Considering these things, it would be both cruel and improper for me to oppose, and therefore am perfectly willing he should go.

How little dependence is to be placed on human enjoyments, or human plans! Here, at one stroke, Br. Taylor is deprived of a beloved wife, and I of a dear companion and sister in the mission; our mission for the present set aside, and I deprived of the company and assistance of my beloved brother, which I hoped to enjoy for some days.—But it is the Lord—this should silence every murmur.

14*th.* Br. Taylor has taken his passage in the *Hunter*, which is expected to sail on Monday morning.

Received a letter for Brs. Cran and Des Granges, which advises of books and money in the ship *Albion* for them and Mr. Ringeltaube.

17*th.* Found the boxes for Brs. Cran and Des Granges at the custom-house. We had much pleasure in perusing the magazines and sermons from England. How pleasant is news from a far country, especially that which relates to the advancement of Christ's kingdom in the world!

Br. Taylor embarked this evening for Bengal. I trust his intended voyage, and second interview with our dear brethren at Serampore, may answer the desired end, and that he may be enabled soon to pursue our great work at Surat.

21*st.* Being very desirous to preach on Sunday evening, with Dr. ——'s leave, during his cessation of preaching at Black town chapel, I have altered the time of worship to Sunday and Wednesday evenings.

23*d.* Began preaching for the first time on sabbath evening, and was favoured with a company of 45 people, who appeared remarkably attentive.

26*th.* Received a letter for Brs. Cran and Des Granges from England. They formerly gave me leave to open their letters, saying, "What concerns the missionary cause, is, and should be, open to every missionary." I therefore opened this letter, and found it came from our good friend Mr. Cowie, the perusal of which gave me great pleasure.

Here I would remark, that I think this open way of communication among missionaries is very desirable, and may be productive of great good to the cause. By it I have been able to render my brethren assistance, which I could not have done

done otherwise, without writing to them, and waiting their answer.

March 3d. Missionary prayer-meeting this evening, and was very happy at the sight of above 40 people. Gave them religious intelligence, and read a part of the Report of the directors. Spoke to the lady who belongs to the house in which I preach. She appeared remarkably obliging and kind. I am to have two rooms immediately under those I now occupy, which she is to throw into one, and put them into complete repair.

11*th.* Received a very affectionate letter from a reverend friend, dated Tranquebar, 6th March.

Called on some of my hearers, and was happy to learn from one of them, that he has found benefit from the preaching of the word; Lord grant that in the end it may prove a work of grace on his soul.

13*th.* Dr. —— informed me a committee meets to-morrow respecting the Asylum, when he designs to propose me, and wishes me to write to the directors of our society for one to succeed me when I go to Surat.

16*th.* Received a very affectionate and spiritual, yet mournful, letter, from dear Br. Taylor, dated Calcutta, February 28th, at which he arrived that morning. May the Lord comfort his heart, and disperse those gloomy clouds which hang over his head.

23*d.* My little place was crowded this evening; I had the happiness to have above seventy hearers. Preached from 1 Tim. i. 15.

24*th.* Waited on Dr. ——, who informed me something more particularly about the nature of my place at the Asylum, upon which I am to enter as soon as the present schoolmaster who occupies it is provided for. He desired me to come daily, that I may become acquainted with the nature of the school, &c. before I finally undertake the duties of the office.

April 7th. Was favoured with a goodly company of people this evening at our missionary prayer-meeting, when I read to them part of the address at the formation of the Missionary Society.

11*th.* Visited a family who attend my preaching, and was happy to hear them profess they have received benefit from the word, as well as some of their friends.

15*th.* Being desirous of uniting the more serious part of my hearers together, I drew up the plan of a little society, by which they may do good, and edify one another.

It

It was proposed this evening when nine were present, who, after some corrections, fully approved of the plan, and are to meet next week to establish it.

21*st*. Went to the Asylum, when the Rev. Dr. —— wished me to visit Peter M'Donald, who was under sentence of death for murder.—Went to the gaol and spent an hour with the poor man, but was sorry to find him apparently insensible of the heinousness of sin, and of the horrid crime for which he was to suffer, instead of being deeply humbled before God on account of it.

25*th*. Went to the Asylum, and had the happiness to be introduced to the Rev. Mr. ——, an excellent young clergyman, in whose company and conversation I found great pleasure. It rejoiced my heart to find all that sterling piety, united with good sense and great learning, which shine so conspicuously in him.

30*th*. About eight o'clock this morning I was taken with a sudden faintness and loss of sight, that I thought I should have dropped down, but recovered again in a few minutes, so as to be able to walk up stairs, yet continued very faint and languid all day.

By this sudden attack I was unable to study, and thought I should not be able to speak to the people in the evening. But through divine assistance I accomplished it, and preached from 1 John, v. 10.

I lately had some conversation with another clergyman, who expects to go to Seringapatam, with reference to a mission there. He says he shall be very happy if missionaries should come, and that he will render them every assistance in his power.

May 6*th*. Met the Friend-in-need society; was happy to hear of new subscribers, and highly gratified to hear one of them engage in prayer. O may it be the beginning of those spiritual exercises, which may be carried on to the edification of those who may attend, and thus display the power of real religion.

7*th*. This afternoon my dear friend Miss Farquharson arrived from Calcutta, through divine goodness in tolerable health, and a few days afterwards the marriage solemnity was performed at St. Mary's church, Fort St. George.

21*st*. Went to the Asylum, and took the charge of that important institution, which Dr. —— entered in the register of the school.

23*d*. This day brought my dear partner from Black town, and entered on our new habitation at the Asylum. O that we may

may be deeply sensible of the Lord's goodness, for surely he hath done great things for us.

26*th*. We asked some of our more serious friends who attend my preaching, to come and unite with us in prayer and praise, for the Lord's blessing to rest upon us in our new habitation and undertaking at the Asylum. Eight of our friends came, and after singing, reading, and prayer, we supped together, and spent a very agreeable evening.

27*th*. Having formerly intimated my intention to have public family worship, and wish that all the families in the Asylum would attend, we were happy to have most of them, and some of the young men of the school, which formed a pleasant little company. We found worship comfortable to ourselves, and we hope profitable to them.

June 1*st*. *The Lord's day*. Remained at home this morning, and met the boys for worship in the school. I read the church service, and expounded part of both lessons, and gave them a short exhortation at the close. I was much pleased with the order and attention of the lads. Lord grant that my little exertions may prove a blessing among them.

July 14*th*. Received a very affecting and affectionate letter from Br. Taylor, dated June 24th, in which he mentions his intended journey across the country to Surat and Bombay.

19*th*. I had the happiness to receive a small parcel from Gosport, containing a copy of the Rev. Mr. Bogue's Essay, and four letters. They contain very pleasing intelligence from England, of the prosperity of the Missionary Society, with the assurance that our hands will soon be strengthened by additional fellow-labourers in India.

21*st*. Received a very excellent letter from Brs. Cran and Des Granges, in which they express a wish to know more particularly the state of my missionary exertions. They earnestly advise me to visit those gentlemen occasionally, who have treated us with respect, and to whom we have been introduced. This latter advice came very seasonably, as it is a duty I have much neglected, and about which I have been very uneasy.

29*th*. Went to the Friend-in-need society, and was happy to find them going on with apparent prudence and zeal, as much, or more so, than I could expect. O that the Lord may increase them more and more.

August 3*d*. *Lord's Day*. Having heard that the horrible religious ceremony of swinging was to be performed at Royapettah, a little distance from Madras, I thought it my

my duty to be a spectator, though it was on a sabbath day, as it is but seldom performed, and the sight may be interesting and profitable to me as a missionary.

The scene of this horrid ceremony was exhibited on a plain in the front of an Hindoo pagoda, and in the presence of an immense multitude of people. In the middle of this plain a large pole was erected, about 50 feet high, on the top of which was a swivel, and a roller; over this swivel was another pole transversely fixed, about the same length; to each end of this transverse beam a long rope was suspended. Near one end of this beam a small canopy was fixed, covered with red and coloured cloth, and ornamented with flowers. Under this canopy the victim was fastened by a short rope tied to two hooks, which were fixed on each side of his back-bone, a little below the shoulder blade, though not to touch the bone. A small scaffold was erected about six feet high, upon which he ascended to be fastened to this horrid machine. Whilst they were fixing the rope, he harangued the people with great apparent earnestness. They attempted to tie his feet to the beam, which would have eased him much, but this he refused. When all was ready, a signal was given, and he was gradually raised from the scaffold, by means of the opposite rope to the above-mentioned height, when the beam was gently drawn round three times, describing a circle of about 50 feet in diameter. During the time he was suspended, the whole weight of his body hung by the skin of his back. He had a small Malabar drum in his hand, called *tom tom*, which he beat as he swung. His head was ornamented with flowers, which he threw down to the people; and these being considered very sacred, they were eagerly caught by them. He continued suspended in the air about ten minutes, during which time he appeared to exhort the people, making a great noise, and beating the drum. When he was let down, I saw some blood on his back, though not so much as I expected, as the hooks were fixed in holes made before; for I understood this was the third time he had performed this dreadful penance! Previous to his being suspended, three of their gods were carried in procession round the plain, and placed opposite the scaffold. The whole was accompanied with music and loud acclamations of the spectators.

The above is an affecting proof of the misery of those who know not God, and a loud call to the friends of Christ to exert

exert themselves to the uttermost that faithful men may be sent forth to shew unto them the way of salvation. To such how suitable is the exhortation of the apostle John, "Behold the Lamb of God which taketh away the sins of the world." "But how can they hear without a preacher, and how shall they preach except they be sent?"

5th. Was favoured with an interview with an eminent clergyman from Calcutta. He spoke in high terms of approbation of my dear brethren at Vizagapatam, with whom he had a very agreeable interview on his way through that place. He encouraged me much in my situation, and thought the approbation and patronage of Dr. —— of much consequence to the missionary cause, as it is a kind of government sanction, as well as a field of usefulness amongst the lads of the Asylum.

12th. Received a letter from Br. Taylor, in which he informs me he has been unexpectedly prevented from proceeding to Bombay, as he had received such information which rendered it unadvisable to pursue that plan. Likewise had been disappointed of a passage by sea; therefore he and Mr. Moore that day set off on a missionary excursion, probably as far as *Benares*, and expected to return by the beginning of October.

21st. Called on one of my hearers this evening, and consulted with him about making a subscription for the support of my preaching, which he approves of, and will readily concur in any measure which may be adopted.

26th. Went this evening to the Friend-in-need society, and was happy to see 12 of our friends assembled for religious purposes. They read a very pleasing letter from some religious soldiers at the mount, which breathed a spirit of sound piety and brotherly affection.

27th. Last night four ships anchored in the roads from England, which they left the first of April.

28th. Had the pleasure of a friendly visit from two worthy clergymen this morning. They landed yesterday from on board the *Asia*.

30th. Heard that a box for Brs. Cran and Des Granges was at the custom-house, which I went after immediately, and procured; but upon opening it, I was much disappointed that I found no letters. The perusal of the magazines afforded me great pleasure, as by them I was informed of the success of the gospel in England.

31st, Lord's Day. We went to the Fort church, and heard a most

a most faithful and evangelical discourse by the Rev. ——, (one of the newly-arrived clergymen,) from 2 Chron. xxxiv. 27. This opportunity we found peculiarly refreshing and instructive, it being communion sabbath, when we commemorated the dying love of Christ by partaking of the Lord's supper.

Was favoured with a company of 50 people in the evening, among whom was the above Rev. friend. Text from Psalm xxxvii. 4.

September 1st. Held our monthly missionary prayer-meeting this evening, at which I had the happiness to have above forty people, and found myself very comfortable.

5th. Had the pleasure to hear Mr. —— give an exhortation to the boys in the Asylum this evening, from Psalm xxxiv. 11th to 16th. The discourse was truly edifying, and I trust it will prove profitable to many.

7th, Lord's Day. Our good friends sailed this morning in the *Alexander*, for Calcutta.

Was favoured with a goodly company of hearers this evening. Text from Isaiah xliii. 25.

8th. One of the cadets who came out in the *Asia* breakfasted with us this morning. He seems a pious, well-disposed young man, and willing to assist missionaries where his influence extends.

13th. Received a pleasing letter from Br. Taylor, dated August 26th, which states that the same day he was to embark in the *Charlotte* for Bombay. O that the divine blessing may attend his voyage, that he may have a favourable reception at Bombay, and have the honour and happiness to lay the foundation of an extensive and prosperous mission on the western coast of India.

27th. Received a letter from Br. Cran, dated the 19th of September, directing me to inquire after a box from England, in the hands of Messrs. H—— and Co. which I soon after procured, and found much pleasure in the perusal of the letters and the magazines down to February last.

30th. Wrote to Br. Cran, and sent off most of his letters by Tappall, which made seven in number, and some of them double; they therefore cost two pagodas.—Postage in India is very expensive, which makes a correspondence with the different missionary stations the more difficult. From Madras to Palamcottah costs 7½ fanams; to Vizagapatam 9 fanams; to Calcutta 12 fanams; and

to Bombay, 18 fanams. The two latter being out of the Madras presidency, have to pay on the receipt of letters also.

Thus, Honoured Fathers and Brethren, I have given you a brief account of the Lord's goodness to me, and of the work I have been enabled to begin, and thus far to prosecute. I doubt not but you will join with me to praise the God of all grace who has brought me thus far, and fervently to pray that I may continue faithful unto death in his glorious work, which is the earnest desire of,

Your's in the service of Christ,

Male Asylum, Egmore, October 6th, 1806. W. C. LOVELESS.

EXTRACTS *of* LETTERS *from Dr.* TAYLOR, *dated Bombay, December* 1*st*, 10*th, and* 14*th*, 1806.

Dear Fathers and Brethren in Jesus Christ,

WITH great pleasure and satisfaction I have to inform you of my arrival at this place on the 23d ultimo; and would unite with you, and all the dear people of God, in gratitude to the Father of mercies, who has protected, delivered, and supported me, amidst the disappointments and dangers which I have experienced since my departure from Europe. The period which has intervened from my first landing at Madras, until my arrival at Bombay, has been much longer than you had anticipated; but after revolving this subject seriously in my mind, and particularly after having connected it with the situation of things at this place, I am thoroughly convinced that my return to Bengal was a prudent measure. Had I proceeded from Madras to Bombay in March last, and with my mind involved in grief and melancholy, I should have been unfurnished with that knowledge, which, I trust, God designs to be a means of securing my residence in this part of India, and of preparing the way for the permanent settlement of the mission.

A gentleman in a high situation here, to whom I was recommended, stated to me, that it was his wish to assist me in every possible way, not merely from the recommendations I brought out, which were necessary only to ascertain the character of the individual employed, but because he wished well to the missionary cause, and was convinced that it would be equally conducive to the happiness of the inhabitants of India, and to the security of the British interests in this part of the world: at the same time he added, he was

afraid his influence would not materially assist me, for he was known to be a friend to missionaries; but other gentlemen in the settlement held a different opinion. In conversing on the subject of Surat, he observed, that he greatly doubted whether we should be permitted to proceed thither at present, not only on account of its distance from the presidency, but because it is a large town, containing a population of nearly half a million, and was inhabited by many fierce and bigotted Mussulmen, and resorted to by people from every part of India. He also added, that he was happy to know it was our intention to act in a cautious manner, and he hoped the ardour of our zeal would not be permitted to go beyond the bounds of discretion. At this interview we did not come to any determination. After mature deliberation on the subject, seeing that it would have been highly imprudent, if not impossible, to proceed at once to Surat without formal permission from the governor, I found means to ascertain his sentiments, which were, that as there was a very turbulent spirit among the Mussulmen at Surat, which he had but lately, by measures of policy, been able to allay, he could not grant permission without previously consulting the Supreme government in Bengal; but that he wished the happiness of those who were engaged in the promotion of science, and in acts of humanity.

Had a choice been granted me, I should certainly have preferred going to Surat, where I could have lived at a smaller expense than here, and have been enabled to make a greater progress in Sanscrit literature than at this place; but our inclinations are often different from what God sees necessary for the accomplishment of his designs, and the advancement of his glory; and I have no doubt, that if these can be best promoted at Surat, he will open a way for us to go thither. In the mean time, it is our duty to improve the circumstances in which we are placed; to prepare ourselves for whatever may occur; and steadily to keep in view the great object of our mission. In Bombay we shall be able to obtain the best information concerning those countries to which we wish to extend our mission. We shall probably have an opportunity of interesting several individuals in its behalf; we may be able to carry our views of printing into effect with greater facility than at Surat; and as soon as circumstances are favourable, we may preach to great numbers of people in Bombay and Salsette. It would give me great pleasure even now to employ the little Hindoostanee I am master of, in declaring to the natives the glad tidings of salvation: but I am convinced that such an attempt at present would be of little use, from the

the very imperfect manner in which I could convey my ideas; and it might be the means of preventing the settlement of the mission for many succeeding years. We must submit to a restraint which is extremely irksome, and which may subject us to the censure of remissness and want of zeal; but we must bear these things with humility and patience, conscious of the integrity of our motives; and while we may seem inactive, invariably regard our great object, nor let one opportunity slip, in which it may be promoted. But there is one thing of which we cannot doubt, that our success, though it may be late, is sure: it is God who has commanded us to go and preach the gospel to every creature; and his word cannot be controlled. In due time he will open a wide and effectual door, which no man will be able to shut: here we see a wild and desolate country which has never been cultivated; the fallow-ground must be ploughed up; the seed sown, remain in the ground and die; and even then we must expect to see first the ear, then the blade, then the corn in the blade, before we are permitted to reap the full harvest. The harvest will indeed be reserved for others: but surely it is no small honour for us to be permitted to sow the seed. Can we be unwilling to wait for a few years, while engaged in laying the foundation of a work which will extend its glorious and blessed effects to future generations, and even be perpetuated throughout eternal ages? Let us not indulge such a thought for a single moment; but let us watch and pray: let us cry mightily, and with incessant fervour, that the dew of heaven may rest on those engaged in the work; that they may receive large measures of the spirit of grace, of humility, of diligence, and perseverance; and that in due time they may reap the rich reward of their labours.

Until, however, you hear from me again, which I hope will be in a few months, it may be well to have some missionaries in a state of preparation, particularly by directing their attention to Arabic, Persian, and Hindoostanee, and to general oriental literature. I hope it will not be thought stepping beyond the bounds of my province, when I humbly offer it as my opinion that they ought to be persons of enlarged and well-informed minds; conversant in polite and classical learning, as well as theology; eager in the pursuit of learning and science, and willing to employ them as an instrument to promote their great object, without any regard to worldly fame or emoluments.

Keeping a school, and printing, are the two great means by which it is probable the mission must be supported and extended

tended at the commencement. I would therefore most earnestly recommend to the society to look out for two persons fully qualified for discharging these offices with honour to themselves and the mission. He that is to act as teacher of a school attached to a mission, ought to possess the most extensive knowledge, and a liberal mind, and to be devoted to this particular function. Two persons adapted to these important purposes, viz. teaching and printing, will be sufficient at present. With these aids, through the divine blessing, the mission may be properly begun, means obtained for carrying it forward, and ways of usefulness opened for missionaries of slighter qualifications who may afterwards come out.

Let the missionaries by all means study Hindoostanee on the passage: they will be able to procure a small grammar of that language in 12mo. by Gilchrist, which is in English characters, and contains also a vocabulary; and besides this, let them bring all his works, except his large grammar and dictionary, which we have already. By studying these works carefully, they may lay the foundation of the language before they arrive in the country. Persian and Arabic would also be useful studies.

Two or three days after my arrival, I received from Ardeseer Dady a duplicate of your letter, dated February 1806; it being the first that has come to hand since I left England,* I was filled with peculiar sensations of joy and gratitude, though it contained no intelligence which I had not seen in Bengal. The state of forwardness of the Chinese mission gives me much pleasure.

Thus, my dear Fathers and Brethren, I have given you some account of my progress towards a commencement of the mission to which you appointed me. Circumstances are not so encouraging as you may have anticipated, but still there are good grounds of encouragement, and such as call for unremitting perseverance. You will consider the mission as begun, though I have not reached the station you pointed out; and if God intend to establish it in *Bombay*, instead of *Surat*, we may be sure that he has wise reasons for doing so. Let this infant mission be frequently in your minds at a throne of grace. Through the divine blessing, it may be useful to millions of the human race in generations yet unborn. Pray earnestly for me, that I may obtain all that grace, wisdom, perseverance, diligence, and humility, necessary to insure my success.

* Mr. Loveless was in possession of many letters, intended equally for Dr. Taylor and himself, at this time.

I have

I have not lost sight for a moment of the great objects of the mission to which I was appointed; and, I trust, it is now my wish, more than ever, to be wholly devoted to the service of God among the heathen.

But, dear Fathers and Brethren, the most vigorous exertions are required. The voice of millions in India calls *Help! Help!* we perish! Is there a junior brother among you who believes the eternal truths of the gospel, and does not feel himself irresistibly impelled to engage in this glorious work? Or are their bowels of mercy shut up against the cries of the poor heathen? O that the God of mercy, the God who pities the perishing heathen, would stir up some among you possessed of proper qualifications to devote their time, their talents, and their acquirements, to this infinitely important undertaking. *Amen.*

I am, my dear Fathers and Brethren,
Yours in the bonds of the gospel,
J. TAYLOR.

MISSIONS TO THE COROMANDEL COAST.

EXTRACTS *from the* JOURNAL *of the Missionaries* CRAN *and* DES GRANGES, *from Jan.* 1*st, to April* 1*st,* 1806.

WE enter on this new year surrounded with mercies. Health of body and soundness of mind to capacitate us to attend to our various missionary employments is still granted to us unworthy creatures, by an infinitely gracious God, through the merits of Jesus Christ. Numbers of friends, capable of forwarding the work in which we are engaged, express their willingness to assist us. All our temporal wants are abundantly supplied, and glory be to God that his promise continues unchangeable while rolling years pass on, that he will supply all our need according to his riches in glory by Jesus Christ.

January 4th. This afternoon a woman employed in the house

house brought her child to us half dead, and shortly after a fellow came, requesting to know if the child had recovered, after some incantations *he* had used over it, desiring, at the same time, that we would advance one half rupee of the mother's wages to him for his trouble. We put several questions to him, but finding that he was unable to answer them, we rebuked him sharply for his wickedness, and dismissed him. He had burnt the child with hot irons on the hands, feet, and side, and kept it without victuals four days. *We* had previously advised the mother to let us administer some medicine to it, but regardless of every advice for its good, she hasted to the enchanter, who, we fear, has given it a death-blow.

Lord's Day, 5th. The child died this morning, literally burned and starved to death. The mother wept bitterly, and seemed very sorry that she had not taken our advice. How strange are the prejudices of this people! So attached are they to their superstitious notions, that they will not forsake them, though the very life of their offspring depend upon casting them away. Preached from Psalm xc. 12. Full congregation. Several artillery-men attended, who lately arrived at the settlement. We hope that several have received serious impressions by hearing the gospel preached in English.

11th. This day a great feast, called Waumavataumit, began, which is to last for several days.

Lord's Day, 12th. Preached from Gen. xxvii. 2. Much annoyed by the noise of the heathen celebrating their festival. The whole town filled with men leading bullocks decorated with flowers, from house to house. The owners of these animals obtain large sums of money from the people for the privilege of worshipping them! How should this shame christians for withholding that which they could well afford to give, for sending out God's light and truth into the earth!

13th. This morning the Bramin who instructs us in the native language, came to ask leave of absence for the day, that he might join in celebrating the feast. All expostulations with him on the folly of these things, seem at present to have but little effect. With many others he acknowledges that they are wrong, but pleads the custom of his forefathers as the most powerful motive for attending them.

Lord's Day, 19th. Preached from the conversion of Zaccheus. We are greatly encouraged by the increase of our congregation. How great a blessing will it prove to the mission, should the Lord open the hearts of the higher class of

Europeans to embrace the truth as it is in Jesus! At pre-
t they do all in their power to assist us, by their pecuniary
, but we wish to see them in earnest about the salvation
their souls, that they may be filled with godly zeal for the
ation of the heathen. But alas! this work is considered
some as vain, by others as ridiculous, and by many, though
y desirable, as impossible.

5th. Received a note from a friend of high rank, in-
ning us that he had requested the attendance of the
nindar at the spot of ground which we had pointed out,
which appears to us the best suited for our missionary ex-
ons. We accordingly met him and the Zemindar at the
e appointed, when the latter agreed to let us have a piece
ground consisting of between nine and ten acres. This
t is situated about one mile from the town, has been cul-
ted for some years, and is surrounded with villages. We
ferred a situation out of the town as being more healthy;
most likely to keep the scholars from being corrupted by
example, and as more convenient for the natives to come
converse on the concerns of their souls. While living
he town, our house was watched by the natives from morn-
to night, to see if any persons came to converse about
gion. This prevented many from coming, who have been
y desirous of hearing *of the good way*. We also considered,
t should we form a small society of converted persons, we
keep them immediately under our inspection, and prevent
m from mixing with the heathen.

7th. This afternoon we held a long conversation with
court pundit on the goodness of God, which is irre-
cileable according to their shasters. They make him the
st being in the universe, and the author of all sin. When
proposed the question, Is God good? he answered in the
mative. We requested him to prove it from his shasters;
he said that was impossible, and that he had only as-
ed his own opinion on the subject. Finding that he could
defend the lies contained in his own system, we wished
ave the subject, and then took the opportunity of preach-
Christ to him. We parted good friends, and he promised
all again.

ebruary 19th. The Zemindar called on us to say that
ad settled in his mind about the quit-rent for the piece
ground which he had granted us. We are to pay ten
es annually, (1*l.* 5*s.*)

th. Received letters from the Rev. G. Burder, secretary
e society, dated London, September 19th, 1805.

27th.

27*th.* Received another letter from our worthy patrons the directors of the Missionary Society, of September 9th, 1805, acknowledging the receipt of our's dated Tranquebar, February 11th, 1805. Their contents greatly rejoice our hearts. It has always been our wish to act agreeably to the instructions given us by the directors. We have done so as nearly as possible. You have approved of our conduct, and written to us in the most affectionate manner, which affords us an additional satisfaction, that we are labouring under the patronage of Fathers and Brethren who have our welfare so near at heart. We are sensible of the responsibility that now devolves upon us, and hope that the God of all grace will be merciful to us, and grant us a proportionate measure of circumspection.

March 15*th.* Received a very affectionate letter from a friend at Madras, together with 12 bibles, and some prayer books, to be distributed to the best advantage. This we find a very great acquisition! We want bibles, prayer books, Watts's hymns, catechisms, &c. very much, and hope the Directors will remember us on this point at every convenient opportunity.

17*th.* The following relation will give you some idea of the apathy of the natives of this country. A seapoy, who was going to be shot, requested to have an interview with his wife, as he had something very particular to communicate to her. On her coming, he told her that a day or two ago he had changed a rupee, and that there were two or three dubs (pence) balance in his favour, which he made her promise to obtain as soon as possible. After this he dismissed her, and was launched into eternity quite unconcerned! This is not a single instance of the disregard which the natives of this country manifest respecting their future destiny; we could relate many.

Lord's Day, 23*d.* Preached from Heb. xii. 14. Congregation greatly increased by the attendance of the remains of the Swiss regiment; but we fear few of them could understand our discourses. As they are to remain here, we shall endeavour to do good among them by conversation, distributing tracts, &c. This opens to us a new field of usefulness.

27*th.* This day a respectable Bramin, belonging to the court, called on us. He introduced his discourse by asking the meaning of the words, Jehovah, Redeemer, Jesus Christ, &c. We were naturally led, by this, to declare to him the truth as it is in Jesus. He heard with great attention, and departed apparently satisfied with the discourse, but said that

it was impossible for rich people to live as christians, and to submit to the humbling doctrines of the cross!

Lord's Day, 30th. Preached from Heb. vi. 12. We were visited this morning by a large family of Hindoos, who had come two or three days' journey to the celebration of the late Moorish festival, by which we have been kept awake for several nights past. A very old grey-headed man led the group, followed by his children and grand-children. They appeared greatly surprised when reviewing the house, furniture, &c. as if it had been the first time that they had seen a European face, or had an opportunity of beholding their manners. We were greatly delighted with their simplicity.

Vizagapatam, June 26th, 1806.

Reverend Fathers and Brethren,

IMPRESSED with sentiments of the liveliest gratitude for the good-will you have ever manifested towards us, we have hitherto embraced every opportunity of acquainting you with our circumstances. Another now offers by way of Bengal, and we hasten to communicate the following intelligence, which must serve for the present in lieu of our journal, which necessity obliges us to send by way of Madras to save expense. We have before mentioned to you, that through the interest of our friends, we have the privilege of sending all our letters, &c. to Madras post-free.—Trusting that a short account of our present situation, and future prospects, will not be unacceptable, we shall present a true statement of them for your perusal.

Every encouragement is offered us by the established government of the country. Hitherto they have granted us every request, whether solicited by ourselves or others. Their permission to come to this place; their allowing us an acknowledgment for preaching in the fort, which sanctions us in our work; together with the grant which they have lately given us to hold a large spot of ground every way suited for missionary labours, are objects of the last importance, and remove every impediment which might be apprehended from this source. We trust not to an arm of flesh; but when we reflect on these things, we cannot but behold the loving kindness of the Lord.

Many gentlemen in the country have expressed their will

ingness to assist us. We cannot expect that they should actually engage in the affairs of the mission, but we are sure, that so far as their pecuniary aid is needed, their liberality will be extended to the utmost. By their voluntary subscriptions, we have been able, for some months, to distribute rice among the poor, and to pay for the instruction of a number of poor children, who could not otherwise have obtained it. When we submitted a plan for erecting and maintaining a charity-school, in a few days, the friends in this place subscribed 1,100 rupees, and some of them set down their names as monthly subscribers for the support of the children.

We are daily visited by natives of different casts, and enjoy frequent opportunities of conversing with them on the christian religion. They hear with attention. Some approve of the doctrine, and acknowledge it to be better than their own. Others say that it is all one, and he that adheres strictly to the tenets of the religion of his country, will be accepted of God, and admitted into heaven. This they endeavour to illustrate, by saying, that where there are many doors into a house, it does not signify by which we enter, if we obtain admission. The Bramins are our greatest enemies. This, however, does not keep them from our house. We have seldom less than four or five of them either sleeping, conversing, or squatting down in one fixed posture like statues. We firmly believe that they only come to act as spies, and to report our proceedings among their motley tribe. But as one or another may thus be caught in the gospel-net, we think it most prudent to let them, like fishes, sport themselves around it. If once caught, they will not be easily disentangled.

Among the people of half-cast who have been born in the country of native women and European fathers, we trust a seed will be raised to serve the Lord Christ. We have hopes of some already. But in general, the lower class are a depraved race. It is notorious that they partake of all the vices both of Europeans and natives, without being possessed of any of their good qualities. Numbers of them are Roman catholics, which makes them difficult of access; but when the foundation is laid among them by the conversion of a few, *they* may, by the grace of God, provoke to emulation their lost brethren, and so many may be saved.

The difficulties of the language rapidly vanish. Our minds expand with hopes of seeing tracts on the christian religion, and parts of the sacred Scriptures, shortly distributed among this idolatrous people; our tongues are daily gaining freedom

of expression to proclaim among them the unsearchable riches of Christ, and we earnestly desire to see the whole of the scriptures in print, and to hear from you what encouragement may be expected from our native country for enabling us to accomplish this great work. The expense will be great, but we hope our friends here and at Madras will bear part of it. Cannot our patrons in England intercede for us to the Bible Society? Let it not be objected, that the necessity of our doing this is superseded by the exertions of the Baptist brethren, who have included the Tayloogoo language in their publications. Twelve such editions would not supply a sufficient quantity of Bibles. For the "preaching the gospel, or rather conversing with the natives on religion," we have an open field. The surrounding villages, which are many and populous, may be visited in an evening, and the people hear the good news without any expense to us. By journeying slowly to places more distant, the expense will not be great. The number of people in this country is almost beyond conception, considering that some time ago a dreadful famine swept away one half of the inhabitants. Notwithstanding this, there are now as many, if not more, than before: in short, we want not for people to preach to, or among whom we may distribute tracts, but we evidently want more labourers to engage in the work. On this subject we have repeatedly written to you; and did we not solicit the same in every epistle, certainly the cry of this people's blood would rise to God against us. Seeing such numbers of our fellow-creatures scattered abroad as sheep without a shepherd, cannot but fill our hearts with the deepest compassion. Their situation calls for tears of blood! O that the blood of our blessed Saviour, which he sweated and shed in Gethsemane, and on Calvary, for sinners, may be sprinkled upon them to cleanse them from all sin, and purify them to God, a peculiar people, zealous of good works! But, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" We fully expect, before this year is out, to embrace some of the brethren, whom our sanguine hopes lead us to think are *now* on their way to India.

Vizagapatam,

Vizagapatam, October 1st, 1806.

FORGET not to view the vast plains of Hindoostan, and number the inhabitants if you can. They demand your attention; they claim your pity; they call on you for aid. Yes, they *call* on you by their *sighs* and *groans*, under the galling yoke of superstition, to send forth labourers to direct them to Him whose yoke is easy, and whose burden is light. Hence, send over—come over, and help us.—Were every pious man in London to become a missionary, and come out to India, it might still be said—the labourers are but few!

You will be desirous to know the state and prospects of this infant mission. The word of God, and the dispensations of his providence, encourage us to go forward. It was our heavenly Father who directed us here, and who inclined government, and those executing authority under it, to befriend us. Since we arrived, we have had the pleasure of proclaiming the great salvation in the court-house, not only to our countrymen, but also to many people of colour, whom we found as ignorant about Christ as the heathen. We hope good has been done; but you must always permit us to be brief on this subject, for God only knows the heart of man. Yet it is peculiarly pleasing to observe the number of hearers increase—to see a visible change in the life and conduct of some, and an increasing desire to attend the public and private means of divine grace. The more serious part of our hearers attend our weekly meetings, and often express a hope that the Lord has called them by his grace.

In some of our last letters we mentioned that we had received a grant of a spot of ground containing about ten acres, and that we had resolved to erect a small house on it, and cultivate a garden. The house is now finished. It consists of a hall 16 feet wide, and 30 feet long, with two small bedrooms taken from the two Verandas. The house cost 1200 rupees, and the out-buildings and fence will cost about three hundred more. We remained a while undetermined whether or not we should build till we heard from you, but the unhealthy house we were obliged to occupy, the heavy expense, and the advantages resulting to the mission, by its being removed a few minutes walk from the Fort, made us attempt to execute the plan; which, however, has been attended with a degree of trouble, peculiar to this country, which we can hardly describe. The erecting of a dwelling-house gave rise

to

to the idea of building a charity-school. We drew up a short address, with a plan, which were handed about among the gentlemen and ladies, who readily subscribed between twelve and thirteen hundred rupees for the building, besides some monthly subscriptions for the support of the scholars. We hope very soon to have the pleasure of seeing the foundation of the school laid. Those who are to be educated in it are poor children of colour, and native children whose parents may lose cast: they will be supported in the school by voluntary subscription, and taught under our inspection by some young men now under our care. I trust this will be a good appendage to the mission.

I have now between 30 and 40 young persons under my instruction, and some of them live in the garden, and are entirely committed to my care. Ten or twelve are children of cast; the rest are children of colour. The latter, being acquainted with the English language, have made some progress, and many of them can repeat the catechism, &c. It is one of the prime blessings of my life to hear them repeating their catechism, and afterwards joining in a song of praise to the blessed Saviour in this foreign land.

Many of the natives are in the garden day and night. We often converse with them, and we earnestly pray that God may, in due time, render our labours successful. They are surely a deep, subtile, depraved race of men. Their own books, at least such as I have read, could not be more calculated to corrupt the mind, had they been composed in hell. It would be vain to attempt to write the various excuses they make when invited to embrace the great salvation. In short, we labour in hope, knowing God is able of stones to raise up children to Abraham. Some of the most respectable natives often call, and are very kind to us. The Zemindar has done us many favours. The Rajah of Vizianagram is at this place for a few days, with his whole train. Very early this morning he did me the honour of a visit. Such marks of respect have a very good effect on the minds of the natives. The Rajah is a fine young man about 20 years of age. I mean to request him to give me timber for the charity-school, and I believe it will cost only a word.

The many things I have got to attend to, and which, I trust, are all in the line of my duty as a missionary, have deprived me of much time which I wished to devote to the study of the language. I have, however, made considerable progress—can read, and write it with ease, and also converse a little. Brother Des Granges has made some attempts

to

to translate some passages of the Bible. I cannot express the difficulties we have had to encounter. We met with few able, and fewer willing, to assist us, and have had to find our way in the dark. The idiom is peculiarly perplexing. It is no easy thing to acquire a language without aid, so as to be able to preach in it.

Do not forget us. Send men of God to assist us. Do not despair of success. God did not incline your hearts to send us here in vain. I hope he will continue to bless and prosper your labours of love. Peace be with you and all who pray for the peace and prosperity of Zion.

Vizagapatam, Nov. 12, 1806.

This infant mission continues to prosper. We labour in hope; but our most promising hopes are often blasted; yet we do not despair. That good has been done among the people of colour, and others, is evident by their life and conduct; and, we trust, the instructions we impart to the young ones under our care, will be crowned with success. Much of our time is employed in teaching the rising generation. It was absolutely necessary that a beginning should be made. Now the foundation is laid, and, we trust, some of those more advanced, will soon be able to take an active part in the intended school. The affairs of the mission have involved us in an extensive correspondence, and this, together with the school, and building, and our public and private labours among the various classes of poor sinners around us, consume much of our time, and prevent us from going forward with our studies in the native language so much as we wish—hence we long much to see a fellow-labourer or two arrive here. At present the prospect of a famine, owing to the want of rain, renders it necessary to do something for the poor natives, who cannot obtain the means of life owing to the advanced price of grain. The gentlemen of the settlement have, for a long time, advanced money to us for distribution among real objects of distress, and some individuals have been very liberal in this way. One worthy friend who lives up the country, lately gave us nearly 50*l.* for this purpose, and I have just received a kind letter from him begging me to accept of a quantity of grain for the

the school, and objects of real want, and which I could not procure at present for 70*l*. How encouraging to go forward in every good work! Just as I was dividing the small quantity of grain I had procured with much difficulty, and counting my numerous family, the said letter was put into my hand—Now the Lord has given us a most plentiful supply, for his mercy faileth never. It is necessary to mention, that no persons receive of this charity who are able to work, or who have relations able to support them.

The natives continue to visit us, and ten or twelve of them attend the school. We embrace every opportunity of conversing with them on the truths of the gospel, and sometimes we think they feel the force of divine truth, but our most promising hopes of success have been so often blasted, that we tremble lest we say too much. O Lord have mercy upon them.

Those gentlemen we have had occasion to mention on former occasions, are all exceedingly kind to us. Most of our friends who were here when we arrived, have left the settlement, but still kindly remember us; and those who have come here to reside, shew us every mark of attention.

We hope well of a few, both Europeans and people of colour, who attend the means of grace; others sometimes give us pain. We have generally between 60 and 70 hearers on sabbath days, besides our scholars. Our meetings on the sabbath and week evenings are held in the garden, and which the more seriouspart of the people attend. Our sunday-school goes on verywell. The books you kindly sent us were very acceptable. Have the goodness to send us more of the same kind from time to time. Peace be with you, and all who love our Lord JesusChrist.

I am, Respected Fathers and Brethren,

Yours in Christ,

GEORGE CRAN.

EXTRACT

Extract *of a* Letter *from the* Missionary Ringeltaube, *to* R. C. *London.*

Dated Pallamcotta, Sept. 11*th,* 1806.

My very dear Sir,

I have to acknowledge a favour of yours, as also several letters from Mr. Hardcastle, and Mr. Burder. A few weeks ago I wrote to the former, *via* Copenhagen. Excuse my being concise, and waving all that a sense of gratitude might suggest.

I have taken, *ad interim*, charge of the mission in Pallamcotta, where I have laboured these last six months, travelling from congregation to congregation, and preaching extempore in imperfect Tamul. Many adults, besides children, have been baptized since my arrival. I have travelled in that time upwards of 1000 miles, mostly on horseback; suffered a little by heat, wind, and flying sand more, however, from various trials in my own mind: however, the Lord supports his groaning creature, and has preserved me from giving any open occasion of injury to his glorious cause, and from bodily dangers. I expect that I shall soon be able to preach the gospel with greater propriety and energy. I have made a journey through Travancore and Cochin, and with much difficulty, by the interposition of ——, obtained leave from the king to introduce our religion in that country. Had I the means, you would, by this time, have had a church and magilady in Travancore: but circumstanced as I am, I must wait the hand of Providence. Represent, if you please, our case to the directors, and, if possible, obtain the sum of 100*l.* for me, towards building a church in Travancore, and erecting small buildings for a seminar.* I have now two christian boys training up for preaching the gospel, and they give me much satisfaction; in a short time they will be useful: an hundred more might easily be got, if I had the means of educating them. All this will be fully stated in my diary. I have forborne to send it off, till I might be enabled, by experience, to write you in a certain and decisive way regarding this mission.

Long experience has taught me, that in large towns, especially where many Europeans are, the gospel makes but little impression. Superstition is there too powerfully established,

* All this the directors had provided for, but their letters had not then reached him.

and

the example of the Europeans too baneful. Permit me ay the following plan before you, which, if you think fit, may communicate to the society.

. A church to be built in Travancore, with dwelling house nging to it, 100*l.*

. A seminary of twelve youths to be erected, and main-ed. The annual expense of a boy, 18 star pagodas; sum star pagodas per annum, equal to 82*l.*

. These youths, when fit, to be employed as itinerants; every one so employed to receive two star pagodas per nth.

hope, my dear sir, you continue to pray for me; I surely it the prayers of my friends and brethren. I am often ught very low indeed; scarcely any thing of grace remains, ept the resolution to persevere in our Saviour's service, ibly waiting on the Lord.

ly diocese is as large as Yorkshire, and I serve 5000 souls. n may conceive that I cannot spare time for much writing resent.

EXTRACTS *from the* JOURNAL *of the Missionary* RINGELTAUBE.

Palamcotta, June 19th, 1806.

Dear Brethren in the Lord,

THE last report I sent you from Tranquebar, will e informed you that the good hand of the Lord had nothed my way into the southern provinces, where it ned that a field of usefulness would open, without those ous preparatory steps which must attend a mission begun ground as yet unbroken. To be useful as soon as possible my leading view, leaving to those of my dear brethren, o are younger than myself, the more arduous and glorious of carrying the gospel where hitherto protestant mis-aries never came. I have reason to bless the Lord of harvest, that he graciously owned, in some degree, my le labours; and you will join me in thanking him that of your missionaries, for the last six months past, has ached Christ to numbers in an Indian tongue. This is a ll beginning: the good news I have from all our dear hren promises greater things in due time.

The last five or six months at Tranquebar, I spent in great contentment and peace, making a gradual progress in the Tamul language. Once a week I met with a few young brethren, some of whom were Roman catholics, with a view to our mutual edification. We formed ourselves into a small covenant flock of Christ, under such rules for our conduct as seemed most likely to promote our growth in grace. But we did not separate from those churches to which we severally belonged. The opposition and distance between the different denominations is not so great as it is in Europe. The Lord blessed us with brotherly love.

Anxious as I was towards the close of the year to come away, as I thought my services to the distressed churches in Tinevelly would be indispensably necessary, yet for want of an opportunity I was detained till the beginning of February, 1806, when, for fear of losing the monsoon, I hired a boat at the expense of 40 pagodas to carry me down to Tuttacoryn. After the first days of sea-sickness were over, I spent my time pleasantly in coasting Ceylon, and then from island to island, most of them uninhabited, till early on the 9th, being Lord's day, I landed at Tuttacoryn. As I sailed along the shore I beheld an uninterrupted succession of Roman churches, built for the accommodation of the Parawars, or fishercast.

Going on shore at Tuttacoryn, I introduced myself everywhere as a missionary, and attended the Dutch church, a spacious octagon building, where my countryman, the Rev. Mr. Cleaver, read a good discourse in Dutch to a few attentive hearers. After the sermon, I heard the Tamul catechist, Rayappan, preach an animated sermon to a small congregation of Tamulers and Portuguese. At the close I addressed them in a few stammering words, inviting them in the afternoon to the old fort. At the appointed time I met them, to the number of 40 or 50; spake with them individually, and then addressed them (for the first time extempore in Tamul) on the words of St. Paul: "The Spirit beareth witness with our spirit that we are the children of God." I thought I observed some impression. A Portuguese man and woman seemed to be the subjects of saving grace.

When in the evening sitting in the veranda of the old fort, (formerly the abode of power and luxury, now the refuge of a houseless traveller, and thousands of bats suspended from the ceiling,) enjoying the extensive prospect, and communing with my own heart, and the God to whom mercies and forgivenesses belong, something frightened me by falling suddenly

denly at my feet, and croaking, Parambren Istotiram, *i. e.* God be praised; the usual words our christians pronounce when greeting: I rejoiced to see an individual of that tribe among whom I had been so anxious to labour. Entered into conversation with him, as well as I could, to ascertain his ideas about religion, but was soon nonplussed by his stupidity. I could not force a word from him in answer to my plain questions, which he contented himself literally to give back to me. With a sigh, I was forced to dismiss him. The Sanaers are a set of people more robust than other Indians, very dark in complexion, their features completely European, their ears protracted to the shoulders by weighty ornaments of lead. They divide themselves into five families, one of which exclusively ascends the trees, from which practice their hands and feet acquire a peculiarly clumsy shape. Their religion is not Braminical, but consists in the worship of one Mandan, formerly a washerman. Their habits of life are extremely simple. They are quarrelsome, avaricious, and deceitful.

February 11*th*. Towards evening I set out in my palanquin for Palamcotta. The country burnt up by the sun. The night I passed comfortably in the middle of the road in my palanquin, remembering some of my brethren in Greenland, Canada, &c. who probably might sleep in a cavern of snow.

12*th*. The country improved as soon as I crossed the river Tambravany, about 50 paces broad. I travelled on an uninterrupted surface of granite, strewed with gravel, with beautiful prospects in view of the Travancore hills, till I reached Palamcotta, an old square-built fort, of considerable dimensions, inhabited only by soldiers, and a few merchants. It contains two churches, both very small, the one protestant, the other Roman catholic. My bearers had eaten nothing all the time since I came away from Tuttacoryn, but a little brown sugar for breakfast; with this support they carried me more than 30 miles in a short trot.

The first days were spent in making some necessary visits. All the gentlemen expressed themselves very kindly disposed towards my undertaking.

16*th*. Preached English to a small congregation on the words, "What must I do to be saved?" and in Tamul, upon "Fear not little flock, &c." words that had been impressed on my mind since I heard them addressed to us by Rev. Mr. H. at Harwich. The church can contain about 40 people: it is well built. A converted Bramin woman, now departed

parted this life, built it a few years ago. After service, which lasted four hours without intermission, I was much spent. The English congregation prefer the church of England service to any other form; and why should I not cheerfully comply?

17*th*. Set out on my first circuit, Mr. Sawyer, a Portuguese merchant, and the great prop of this mission, kindly lending me his little horse. I shall be particular in describing this tour, as it is the first I made in these parts. An old catechist from Tanjore, a man of preaching talents, and much good will, accompanied me. After a ride of five hours across a barren plain without inhabitants, I arrived at a village called Patty, with two small clay churches, one Roman, the other protestant. The catechist, St. Jachu, appears to be an honest man, (no small character for an Indian,) but rather ignorant. None of the present congregation could answer the question, What must I do to be saved? I spoke on this subject as well I could, and my companion addressed them more fully, and very ably, on the same. In the afternoon proceeded as far as Nazareth, where, after prayer with the congregation, I lay down in the church. This is a small place belonging to the mission. It has a neat clay church, the roof of palmyra leaves. This congregation made a pleasing impression on me.

18*th*. After having prayed, spoken, and baptized some children, crossed the red-hills, an awful desert, that is formed by the drift sand blowing from the mountains. If tradition is to be credited, a large town is buried under it. From the top of this elevated plain you have an enchanting prospect of the sea, Tuttacoryn, Manapoor, Timtshendor, and Palamcotta. The heat was intense, yet I was obliged to walk on foot to ease my little horse. At length, we reached a well under some banian-trees; rested a little, and proceeded to Jerusalem, another mission village in a fertile soil. Here we found only a palmyra-shed instead of a church. I spoke to a congregation of children on our Saviour's words, "Let little children come unto me." I was warned by my fellow traveller that the people here were very bad; and I have since found abundant reason to believe them so. In the evening passed a little congregation, Nallandalam, where the people came to meet me; but I pushed on, in order to reach Coleysegrapatnam, near the sea shore. We passed bad clay grounds, where I was obliged to alight, and at nine at night reached our place, where we prayed, and I spoke on the words, "Stay with us, for the day is far spent." A

od wood church, with an altar. An able man of low cast, yanen, is catechist here, and his wife Lydia helps him. sings well, which is an uncommon talent in India. Slept in in the church at the foot of the altar. About 300 ople desire to be baptized; but they do not know why.

19*th*. After morning prayer, rode along the beach to onapar, where my friend Mr. G—— received me cordially. was he, you know, who encouraged me to come to these rts. Here too is a Dutch factory, and a very large church ilt of free-stone. In the afternoon spake on the words, Woman, thy sins are forgiven thee," and baptized eight ildren. Many people are waiting here for baptism, but ey are so ignorant, that I cannot yet make up my mind to ant it. None can give a reason why they wish to be bap-ed. "For the good of my soul," the best instructed of em say; but there the catechism must end, or they are ate. In the dusk I visited a famous grotto close to the cky shore, under a fine Roman church (there are three in is place,) built far out on a projecting point. In this grotto, rmerly, a heathenish hermit dwelt, a great saint, and the well at runs in it is still resorted to from superstitious motives.

20*th*. In the morning heard the catechist Rayanen cate-ise very ably indeed. Spoke with the people who desire be baptized. There seems nothing like a conviction of sin them. At three o'clock, continued my journey through ater, sands, and palmyra forests of immense extent, to At-adu, where I prayed at the church, and then proceeded to oodaloor, not far from it, where there is a fine stone church, id a congregation of 800 souls. This is mission ground too. he congregation met me rejoicing, the poor creatures think-g that a missionary must bring them golden times! Before e church stands a building like a pigeon-house, with a large ttle drum to convoke the congregation. Its sound is heard ep into the palmyra woods. Honest young Abraham, from anjore, presides over this flock; there is a good school in is village. I spoke this evening upon the first command-ent. The boys answered very sensibly. Afterwards Marn-anagarham, a catechist from Tanjore, requested he might ldress the people. I granted this request, of course, and as astonished at his gifts. He catechised on the parable of ne prodigal with uncommon excellency. Service being nded, the people flocked to me to speak of their—souls? h no!—of their petty quarrels and complaints. How much as I discouraged by this scene, from going on with my ork!

21*st*.

21*st*. At four in the morning, walked back to Atticada to baptize a child, and discoursed on the words, "I am the good Shepherd." After my return to Moodaloor, complaints poured so thick upon me, that at 11 o'clock I rode off, notwithstanding the heat being tremendous. I certainly was too impatient; but I am but a young beginner. After an hour, reached Viserada Baram, a young congregation, that had just built a palmyra shed for a church. Here I prayed, feeling still indisposed to preach, from the scene that had passed, and rode slowly on to another village. But my horse fell under me, and I got a bruise, which gave me much pain, and I thought might have dangerous consequences. But this time I got off with the fear only, blessed be the Lord.

At noon I rested at the catchery (town-house) of Tatshambuly, a large village full of temples, on the skirts of the Sanaer forest. We catechised and conversed with Neophytes, Moormen, and heathen. The Moormen sneered when we insisted on Christ's incarnation and death, and asked if we did not come from Rome. The heathen affected also to laugh, but a few words on the subject of their own ridiculous idolatry made them look very foolish. When I prayed over them with the christians, they became serious. However, I find I cannot yet address people that are out of the church, from my own deficiency in the language. In the evening, proceeded to Paregkoolam, where a little congregation, about 15 in number, have built a palmyra church. They were formerly Roman catholics, and left their church owing to a quarrel with a priest. The congregation at this place is in a state of great ignorance. My companion, in a very plain discourse, set before them the scriptural promises concerning our Saviour, shewing their accomplishment. I then prayed, and afterwards we laid ourselves down to sleep in the church, but I could not close an eye, owing to a fever that hung upon my frame, and to the loud talking of the people without, who enjoyed the fine moonshine till three in the morning.

22*d*. At four o'clock, being Saturday, I set out for my home. About 11 we arrived again at Patty, where my companions, being tired, stopped, and I left an order with them to keep a meeting in the evening with that congregation, while I proceeded on my way to Palamcotta, where I arrived at three in the afternoon, much fatigued, but otherwise well in health. In the course of this week I travelled from 80 to 90 miles. Such trips are very expensive. I am obliged to carry necessaries and attendants with me, besides the catechists, and for all of whom I must provide.

23*d*.

23*d*. Preached in English, and Vallappea afterwards preached in Tamul. On this day I received a visit from a worthy officer, a gentleman respected all over India, who had just come down from the Mahratta campaign. He opened his heart and his purse to me, and likewise presented me with some chairs to furnish my naked rooms. This visit strengthened me very much; may the Lord reward him.

24*th*. Received letters conveying the agreeable news that the society at home continues to direct their attention to our missions in India, and had provided supplies for the third year. Such letters from our dear directors are always like a voice from heaven.

25*th*. Had an agreeable conversation with a goldsmith belonging to the little Indian flock here. This man has at least the language of Canaan; perhaps he is a true believer.

27*th*. Conversed with a Persee from Bombay on religious subjects. This people, who fled from Persia, where they were persecuted by the Mahometans many centuries ago, are the disciples of Zoroaster, whom the learned Prideaux thinks was an apostate disciple of the prophet Daniel. They worship a good and an evil god, together with the stars and the four elements. He shewed me the printed manual of his cast in the Surat language. Their adoration is paid in temples, before a sacred fire of sandal-wood and spices, which is never suffered to go out. In such respect is fire held by them, that if their women meet with a brand in the forests, they carefully carry it home. They are a handsome and industrious people, and admit of a plurality of wives. They never make proselytes among adult persons, but often adopt and bring up children of other sects. They have great influence at Bombay, where the rich imitate the Europeans in their style of living, but always retaining their original dress.

28*th*. Had a great deal of trouble to prevent a sacrifice in the mission garden, which was to be brought to an imaginary devil residing in one of the trees, in behalf of a child that was sick. I at last had the tree cut down, and the sacrifice was then brought into the public place opposite the house where the child was ill.

29*th*. Two Sanaers applied for baptism. I asked, why do you wish for it? A. replied, "My two brothers coming down from a palmyra-tree received a mortal blow on their chests by the devil. I want to be baptized in order to escape a similar fate." B. answered, "I want a good eye, a good hand, and a good heart." They were, upon this, spoken

to

to as well as I could by way of directing them to Jesus Christ.

March 2d. Preached in English and Tamul, and baptized several children of Europeans. The heat in the fort is very oppressive. An old man from the westward applied for instruction. He seems to be sincere in wishing to obtain salvation for himself and his house, but is too far off at present to come within my reach.

3d. Drew up a plan for the better regulation of the congregations here, and in the evening set out on my second journey towards the Karey Chootty country, a district bordering upon the sea. Reached Patty at nine in the evening; Mr. Sawyer again having had the goodness to lend me his horse. Prayed with the few people present, and slept in the church.

4th. Set out two hours after midnight. At 10 o'clock arrived at the prayer-house at Paneyenlam, where I rested, and then spoke with, and to, the people. My companion, with a great stretch of zeal, endeavoured to prove that the Roman catholic was not a christian church. I suffered him to enjoy his opinion. The night I spent at the town house of Tatshambuly. Here too we had prayer and a catechziation

5th. Struck off into a new path more to the southward, and breakfasted at a place called Bethany, where there is a handsome church, and considerable village belonging to the mission; here I convened the people, and chose and blessed elders, to whom I committed my instructions by way of trial, and prayed and spoke agreeably to the occasion. After breakfast I passed Elycoolam, a small village in the woods, where, three months ago, the people turned their pagoda into a christian church. They were all abroad, and I therefore passed on to Veenanang Roody, where I addressed the congregation on the words, "Our Father, which art in heaven." The people here shewed great affection to me, and ran after me half a mile, with a vessel full of palmyra juice fresh drawn from the tree.

About sun-set I arrived at Ovary, a charming village close to the sea, with three Roman catholic churches. Proofs of industry beyond what is generally met with in this country, appeared every where. The people have taken considerable pains to cultivate a narrow stripe of sand running parallel with the shore. Luxuriant tobacco plantations, with plantain and cucumber gardens, salute the eye wearied out by the red desert. Here I thought I should like to fix my abode.—I preached in the evening, and on the following day settled many

many disagreeable affairs, by dismissing a catechist who had long been very obnoxious. This is the same man, who is known in Europe as a chief of the Sanaers, that embraced and preached the gospel. Five hundred neophytes * fell away in a late persecution (as it is called), but all the baptized people remained steadfast, to the number of two hundred.

6*th*. In the evening proceeded to Kundel, a christian village on the shore, with a handsome church, about a mile from Ovary. Preached, and baptized several children. After sermon a man came and told me, of his own accord, that he was a great sinner, and wished to have somebody sent to him to instruct him. I rejoiced to hear, for the first time, a spontaneous declaration of this kind from an Indian, and pointed out to him our all-sufficient Saviour. His name is Olivoo, *i. e.* Splendor. I wish I may hereafter have an opportunity to give a good account of him.

8*th*. Went on to Marracundel, another christian village near the sea, where I preached, baptized some children, and requested Meyminam, a worthy catechist from Tanjore, to take care of the congregation at Ovary *ad interim*. There are some promising young men at this place, who might easily be trained for teachers. I proceeded from hence to Naghaledy, another christian village of the same description. Daniel, a steady young man from the Tanjore seminary, is here, as well as many fine boys that can read and write. Nothing would be more easy than to form a seminary in this country. In the evening proceeded inland to Poodaoor, but did not like the aspect of the congregation. Visited the Zemindar, a Mahometan, in his garden, who politely sent me a present of pomegranates and cocoa-nuts. The former very soon cured me of a slight fit of the bile. By the moon-light I took a lonely walk in the woods, where I met a poor heathen, with whom I discoursed and prayed. They in general do not object to our religion, but say that theirs embraces the same object under different forms. This I allowed for a moment, but asked, whether he had ever heard that the great God from heaven he professed to worship, became man, and died for his sins? I hope some impression was made upon his mind.

9*th*. Being Lord's day, I preached at Poodaoor on 2 Cor. vi. 2. baptized some children, chose elders, and then set out for Bethlehem, where I arrived about sun-set. Marndarayenham preached, and I prayed and baptized children.

* New converts.

On my road hither, I passed several congregations which are thickly scattered in the woods hereabouts.

10*th*. Crossed over to Moodaloor, and preached on Psalm 34th, v. 6. baptized children, and prayed with a sick woman, who came to me, saying the Indian doctor had persuaded her that her disease, baffling all his skill, was owing to the wrath of the Koorumaur, or missionaries.

In the evening, after a long march through thickets and briers, and afterwards over the red hills, arrived at Jerusalem, where my presence was required. Prayed and catechised.

11*th*. Spoke upon John x. 17. chose and blessed elders, but under much fear; the Lord alone can read the human heart. Heard many complaints, and ordered a notorious cow-stealer, who had applied for baptism, and given rise to many complaints, to be expelled from the settlement; and then set out for Nazareth, which again struck me pleasingly as a mansion of peace.

12*th*. At five in the morning, obliged (according to the custom of the country) the head watchman to give a bill to the amount of all the articles which had been stolen for some years past. He willingly gave it, but only paid part of it. This is a pernicious custom: the watchman being sure to pay for every theft, is tempted to reimburse himself by nefarious means. At six set out for Palamcotta, where, after another fall with my little horse, I arrived late in the evening. I think I made no less than an hundred miles in this tour, and a great part of it on foot.

If I have been too particular hitherto, it is in order to give the brethren at home some idea of the mission here. Henceforth I shall be more concise in my accounts, and if they are not spiritual enough, it is perhaps owing to my little knowledge of the language. I cannot yet converse fluently with the natives, and often do not understand what they say; consequently I am not yet authorized to give a just opinion as to the real state of Christ's kingdom in this country: but certainly it is a remarkable work of God in providence, and which may in future give us abundant cause to praise him.

From March 13*th, to* 22*d*. Wrote many letters, and settled many troublesome affairs. One letter was to a kind friend resident in Travancore, to whom I had been recommended, applying for a passport; and I soon received a very encouraging answer, and a kind offer to bear the expenses of my journey to Cochin, if I had no objection to go so far. Accordingly I resolved upon the journey.

In the course of these days I also wrote an address to the

rotestant public at Madras and on the Coromandel coast, questing them to support me in my plans for the Tinevelly ission, by a subscription. This I sent to Mr. Loveless, to ave it printed and dispersed.

In the mean time service, with daily morning and evening ayer, was carried on, as usual, in the church at this place, at no fruit, however, has appeared as yet.

As a circumstance that will be pleasing to the society, I g leave to mention, that on the 28th, a Romish missionary, ho travels in this country, sent me a present of yams by his atechist, with a polite message. Who would not rejoice at ch liberal sentiments?

April 3d. Being Thursday before Easter, was celebrated usual in the different established churches, when I preached the sufferings of our Saviour in Mount Olivet. Nallappen eached in Tamul. On Good-Friday, I again preached in nglish and Tamul.

5th. Kept a preparatory meeting with the small English ock of communicants.

6th. On this day the Easter service was performed, and the crament of the Lord's supper dispensed in both languages.

7th, to 12th. Settled all affairs preparatory to my journey into Travancore. Prepared my diary for the information f the society, which, however, owing to several providences, as not sent off. In the course of these days, a worthy gentleman presented me with a small horse, for which I was very ankful.

13th. Set out with four or five people for Travancore. I st took a course through those parts of the mission already entioned, and waited on some friends in Manapar, Tirutandoor, and Allwartirunavelly, preaching to the congregaons that came in my way, and after having passed a week this manner, struck off towards the mountains to the southest.

23d. I reached Samariaburam. Here too are several fine ys that read and write. A Sanaer had fallen that day from palmyra-tree and fractured several bones. I found him nseless in a little hut; when he came to himself, I prayed ith him, and he declared he would lay hold of Jesus, and t let him go. He soon after died.

24th. Set out, after morning prayer, and passed a congreation, I think Vantenculam; the heat was tremendous. In e dusk of the evening arrived at Wadekkenkulam, one of e westernmost churches, seven or eight miles from the hills. e had evening prayer and catechisation in a very small clay-

clay-built church. About 30 protestants here, but many catholics, who are inimical. Two men expressed their desire to be baptized, and gave proper reasons for it, whom I promised to gratify the next time I came there, if I found them fit subjects.

25th. Set out at dawn, and made that passage through the hills, which is called the Arambuly gaut, about noon. The country adjoining is almost uninhabited, owing, I suppose, to the violent gales from the gaut. Yet there are marks of former, and even of late, cultivation.

As soon as we had entered the gaut, the grandest prospect of green-clad precipices, cloud-capt mountains, hills adorned with temples and castles, and other picturesque objects, presented themselves. A noble avenue of immense banian-trees, winding through the valley, adds greatly to the beauty of the place. My timid companions, however, trembled at every step, being now on ground altogether in the power of the Bramins, the sworn enemy of the christian name: and indeed a little occurrence soon convinced us that we were no more on British territory. I laid down to rest in a caravansary, appropriated for Bramins only, when the magistrate immediately sent word for me to remove, otherwise their god would no more eat! I reluctantly obeyed, and proceeded round the southern hills to a village called Magilandy, from whence formerly two men came to Tranquebar to request me to come and see them, representing that two hundred heathens at this place were desirous to embrace our religion. I lodged two days at their house, where I preached and prayed; some of them knew the catechism. They begged hard for a native teacher, but declared they could not build a church, as all this country had been given by the king of Travancore to the Bramins, in consequence of which, the magistrates would not give them permission. I spent here the Lord's day, for the first time, very uncomfortably, in an Indian hut, in the midst of a noisy gaping crowd, which filled the house. Perhaps my disappointment contributed to my unpleasant feelings; I had expected to find hundreds eager to listen to the word, instead of which, I had a difficulty to make a few families attend for an hour.

On Monday a catechist from a neighbouring congregation arriving to speak with me, I committed this infant flock to his charge, and he is to come once a week to see them: I sent him to the magistrate with a request no more to persecute the christians at Magilandy, and he gave a very favourable answer.

Travelling

Travelling pleasantly under the shade of trees across hill and dale, with the ever-varying prospect of the gauts on my right, I reached Tiruvandirem, the capital of Travancore, on the 30th of April. On the road I stopped, as travellers in general do, at Roman catholic churches. Finding the dialect spoken here differing from the pure Tamul as much as the Yorkshire dialect does from pure English, I was much at a loss to understand them, and make myself understood. However, I addressed them as opportunity offered, individually, lamenting, that the man whom I had taken along with me to assist me, gave himself over to drunkenness, and therefore was of very little use. Tiruvandirem lies at the foot of the hills, two miles from the sea, in a sandy plain near the small river Aramaney, buried in cocoa-nut plantations. It consists of an inconsiderable fort, in a ruinous state, with straggling suburbs, and has nothing of royal grandeur. It contains, however, a palace, and three pagodas, which we were not suffered to enter. I conversed with several officers in the king's service, native Portuguese, who wished for a missionary to settle among them; one of them seemed particularly well-inclined, and to him I gave an English Bible. He complained much of the extortions of the Roman missionaries at funerals, baptisms, &c.

May 1*st*. Set off for Anjengo, the most ancient English possession in Travancore. I was struck with the number of handsome Romish churches along the beach; at every thousand yards there is a church, and there were formerly still more. They are mostly built by private persons, in consequence of some vow or other: but no inference is to be drawn from the number of these churches with regard to the flourishing state of religion. In most of them, mass is performed only once in two years.

I will take this opportunity to give my opinion on the number of Roman catholics in the peninsula of India. I know, from good authority, that there are beyond a thousand missionaries dispersed over the country. If we allow each of them a nominal influence on two to three thousand souls, as is not improbable, it brings the number of Roman catholics to between two and three millions. Those that are well-informed, think my calculation falls short of the truth. This is the work of three centuries. Could we suppose their religion will go on to spread in the same ratio, we might fix the period, humanly speaking, when India would be a Roman catholic country! It is true, that at the outset the missionaries were abundantly zealous, and powerfully seconded by government; the archbishop

shop of Goa was governor-general of the Portuguese possessions; money was sent from Europe in considerable sums. Circumstances are now altered, but the resources of the Romish priests in this country are still considerable: fines, indulgences, fees, presents, masses for the dead, are inexhaustible sources.

At Anjengo I was introduced to the acquaintance of Father Raymond, a Piedmontese, and vicar-general of Veraples. He is a man of uncommonly liberal principles, and what I learned from him amounts to this: at Veraples they have two numerous seminaries; one for the Latin, the other for the Syriac students. So late as in April, the bishop of —— came down to Veraples (the vicar-general's confirmation to the bishopric having not yet arrived from Rome, the French having taken the ship in which it was coming, he cannot ordain) in order to lay hands on a number of young priests, no less than 63; besides whom, 296 missionaries of different degrees were ordained in the course of that month! Under Father Raymond's care are fifty thousand Syriac christians, and sixty thousand of the Latin church. There are, besides the archbishop at Goa, four Romish bishops on this coast. The united Syriacs differ in nothing but the language made use of in public worship from the church of Rome. They were originally brought into that communion by compulsive measures. A few churches, of which more hereafter, resisted unto blood. The inquisition at Goa, of course, is now very mild. Father Raymond enjoys great regard from government, on account of his vast influence. The subsidies they draw from the *congregation de propaganda fide*, at Rome, amounts only to twelve hundred rupees per annum.

I met here with two European soldiers, that seem to have something of divine life in their hearts, and whose walk is no disgrace to christianity. It is a pleasure to see God's children scattered every where.

3d. After crawling and climbing for a day and a half along shore, reached Quilon, near which are the British head-quarters. At Quilon got acquainted with an old Dutch officer, from Brunswick, who is a good and religious man.

4th. Had Tamul service with some straggling christians, and my coolies, to the number of twelve. The former were of Mr. Swartze's converts. Among the soldiers there are said to be ten or twelve more, but I could not make them come. Baptized two children. Here are five Roman churches. The place uncommonly pleasant.

5th. Embarked in a canoe made of a single tree, four feet

et in diameter. Here the great back water begins, which vours an inland navigation for 120 miles, and is connected ith many rivers descending from the hills. It opens in va- ous places into the ocean, from which it is separated by a it of land thrown up by the sea.

6th. After having passed several canals, partly natural, artly artificial, intersecting a low marshy country, resem- ing Holland, arrived at Aleppee.

8th. After another journey through canals, reached Co- nin. This town extends along the south side of its spacious nd excellent harbour. In this harbour are many pleasant lands, on one of which Colonel —— resides, in a hermit- ke situation. This worthy gentleman's goodness and con- escension towards me exceeded my warmest expectations, nd can only be accounted for by the Lord having inspired is heart to favour the missionary cause with all his might. ndeed I was overcome with gratitude in considering the nerciful providence of finding a man at the head of the Bri- ish in Travancore, whose conviction of christian truth is so trong, and his zeal so determined. I know it would be ainful to his delicate feelings if I said more on this subject, nd shall, on this account, refrain from making any further bservations on his character in the course of the few days I ad the happiness to spend under his roof.

Soon after my arrival he procured me an opportunity of isiting the synagogue of the Jews, in one of the suburbs of ochin, [illegible] in India, has been the bject of [illegible] Europe. The congrega- on consists [illegible] souls, five hun- red of [illegible] white Jews; the rest e black [illegible] born in London, of- iates [illegible] they had a tradi- n that [illegible] Benjamin, who, ter the [illegible] escaped with the ver [illegible] in the temple, and ttled [illegible] gradually down e cons[illegible] a persecution the [illegible] cities, do- men[illegible] refuge in e dra[illegible] formerly re [illegible] duced to ver[illegible] a cocoa-nut den[illegible] from Jerusa- [illegible] truth seems [illegible] at an early period.

fellow (the church clerk), inflicting this severe discipline, whilst the native priest stood by to see that justice was done. By our appearance the priest was moved to put a stop to the execution. In that system which the Roman missionaries have adopted, where all manner of offences are tried by them, such punishments may be sometimes necessary for grosser crimes. We dare say, if the woman had possessed the means of pacifying the priest, confession and absolution would have been all that was needful on this occasion. The following day I proceeded on my journey, and dined at a hut belonging to a family of Canarines. They wear the Bramin thread over their shoulder, and their language is the Grandam, or modern Sanscrit. Their features also are of the Braminic cast. From this coincidence, it seems to be plain that the Bramins came originally from the Canara country, in the heart of the peninsula, from whence they brought their superstitions and their language. It cannot be thought that they would suffer the Canarines to wear their distinguishing badge, had they not sprung from a Canarine stock. The family I visited were Roman catholics, and I observed in their hut tables and benches, and a piece of furniture of which other Indians know not the use: I also saw two very simple bucket-wheels, to throw water from the rice lands into a canal. Here too, and only here, I saw the people cut boards and planks by means of a saw, as we do in Europe.

15*th*. I arrived again at Quilon, where I waited on Col. —— and some of the officers. In the evening of this day was introduced by Dr. ——, nephew to the colonel, to his excellency the Dewan. At this interview, I requested him to give me leave to build a church at Magilandy for the christians. He asked me, "Of what religion are you?"—Of Col. ——'s religion.—"I never knew that there was such a religion." I endeavoured to explain to him what it was, but with little success. He told me frankly the thing was not to be done, as it was an innovation. But as I had Col. ——'s promise that he would get me leave to build a church, I was not much alarmed, but took my leave. Soon after this, Col. —— repeated his promise by letter, and requested his excellency the minister to come and see him, which was done accordingly. I mention this fact to shew how impossible it would be to introduce the mission into Travancore in opposition to the Bramins and Romish priests, if the present favourable moment had been slipped. The Dewan is a man of great sense and resolution. At the late rebellion he stood at the head of the rebel party, as it is called. This day I was requested

quested by a Roman catholic lady of great influence to baptize her youngest daughter, and to admit her eldest daughter a member of the protestant church! Her general argument, after much discussion, amounted to this, that though for her own part she knew and discriminated the essentials of religion, yet she conceived that her daughters were in great danger, if brought up in the Roman catholic persuasion, which in this country was frequently the object of just ridicule, as certainly it appeared very often as a piece of pious buffoonery. Her daughters might probably be married to protestants, and they might be railed out of all religion if they embraced that of the church of Rome. I thought very seriously and deeply on this subject, and laid the matter before the Lord in prayer, and after giving it due reflection, was resolved to stay a fortnight at Quilon, in order to give these amiable children, as they really were, some instruction, which might enable them to make their own choice. Accordingly, I began my instructions with the three children; one of them a most engaging, but almost blind youth, the son of the late Dutch governor at Cochin. I was rejoiced to find my scholars prove susceptible of gracious impressions, which I hope will never be obliterated. On three successive Sundays we had divine service in English; and having confirmed the two eldest children on the day previous, we all partook of the Lord's supper. The Lord was near to our hearts, and those my dear friends, who overwhelmed me with kindness, promised, at parting, that they would regularly keep divine service on the Lord's day; a promise which, I am happy to learn, has since been conscientiously fulfilled. I am truly thankful to the Lord for this happy fortnight, and have some hopes that the good boy above mentioned will one day make a useful, though perhaps blind missionary, in the Travancore country, and Malegaalam language.

Although the rainy season had now set in, the Lord, in his mercy, gave me a whole week of fine weather for my return towards home, and the contrary would have been distressing in the extreme. I travelled with all speed, and arrived, July 4th, at Anjengo.

On the 5th, in the morning, partook of the Lord's supper with three communicants, one of them an awakened English servant, who was abundantly thankful, and in the evening arrived at Ponterri, where an old Portuguese gentleman, in the service of the king, gave me a great deal of information on the religious and political state of Travancore.

On the 7th, at Eyacotta, I was mercifully preserved from being

ing killed by a falling palm branch; an hair-breadth escape! Here I was informed that the catechist I had taken with me, after a deal of bad conduct, unknown to me, had absconded with some of my money and clothes. This was very unpleasant, as I wanted him much in the capacity of an interpreter, being desirous of obtaining a piece of land in the south part of Travancore: but as this poor creature, on my first coming into these parts, had done me essential service, never to be forgotten, I felt more inclined to pity than resentment. His abilities are great, and may still, some time hence, be useful, if the Lord in mercy should grant him repentance.

10*th*. Reached my present home full of gratitude to God our Saviour for prospering my way.

I shall conclude my diary with stating the present circumstances of the mission, and the views which I beg leave to suggest to our directors for advancing and promoting the cause of genuine and spiritual religion in these extensive regions.

When I got home, a collection, amounting to 90 star pagodas, 36*l*. enabled me to make some necessary repairs and improvements to the mission church. We had morning and evening prayer, and on Sundays divine service, both in Tamul and English, was attended to, as soon as the repairs were finished; and I take this opportunity of expressing my thanks to the few ladies and gentlemen residing here, for the encouragement they were pleased to give me. May the Lord reward them by giving them saving discoveries of his grace.

The English service is in general attended by 20 to 25 hearers: the Tamul congregation amounts to about the same number. Since my return I have made five excursions into the country, to visit the different congregations, and the aggregate of my travels will amount to between four and five hundred English miles. These tours, though expensive and cheerless, are needful, but nothing worth mentioning has happened in the course of them. I must notice, however, my journey to Tuttacoryn, between 17th and 23d of August. I had some conversation with a singular but truly pious character at that place, the Rev. Mr. Cleaver, Dutch minister, which the Lord sanctified to a powerful revival of grace in my own heart. It was, indeed, a time of refreshment from the Lord in the time of drought. I desire to make good use of these favours.

In the interval, I received important letters from various quarters; several of them inform me, that the little flock of youths, lately under my care at Tranquebar, now superintended

nded by my worthy friend Schreyvogel, goes on steadily, ough we have to lament that a threat of excommunication, y the new Romish priest, has scared away the Roman ca- olic brethren.

Being, as yet, unable to understand the dialect of this rovince, and having no means whatever to distinguish pro- er subjects for baptism, I gave the power of baptising (as sometimes done), to two worthy catechists, Meyniauen and braham, and between three and four hundred adults have een baptized.

Letters from our directors, and others from my parents and amily, the Lord sent me in the most critical hour, and they roved blessings never to be forgotten.—Others from my wor- hy Brs. Cran and Des Granges were equally encouraging.

Upon the whole, every thing in the country seems to draw o a favourable crisis.

The Dewan of Travancore sent me word, that if I dispatched ne of our christians to him, he would give me leave to build church at Magilandy. Accordingly I shall send in a short ime. For this important service our society is indebted alone o Col. ——, without whose determined and fearless interpo- ition, none of their missionaries would have been able to set foot in that country.

I formerly mentioned that I had taken two youths into a ourse of preparation for the ministry. They promise well, nd when engaged with them, my heart is at rest. I main- ain them out of my allowance; and wish for nothing more rdently, than to be enabled, by some means or other, to egin a more numerous seminary. But hitherto I have not ad the means. I am also sorry that my journies too fre- uently break into my engagements at home. But this will oon be over.

If to all these things I add, that the Lord preserves my ealth in spite of some fatigue, and much vexation; and has rocured me here, not only an early field of usefulness, but lso an excellent opportunity of collecting experience towards he management of a great missionary concern in these lands, nd exercising my beginning powers of utterance among riendly people, whom I may address without fear of doing arm, I have laid before you the mercies I enjoy.

The scene of this mission lies in the south of the peninsula, nd within the triangle between Palamcotta, Tuttacoryn, and hat gaut of Travancore, called the Arambuly gaut. The chief ranch of it embraces a numerous part of the Sanaer tribes, people who live from the produce of the palmyra-trees.

On

On the principle, then, that whosoever professes to believe Jesus as God and Saviour is to be baptized, this mission has hitherto been conducted. In general, however, it is expected of the candidates for baptism, that they should know by heart the creed, the Lord's prayer, the words implying the institution of the two sacraments by Christ, and that the children, at least, born in the congregation, should know these by rote. Thus we have a little wheat mixed with a great proportion of tares, as in other places: yet I have sometimes, though but seldom, heard short and feeling prayers, and caught, occasionally, a sigh that came from the heart. Upon inquiry, I find, that out of many professors, there are but few that walk under the influence of the gospel; yet I firmly believe that the doctrine of salvation becomes more and more lively in the hearts of those who might at first have embraced it from unworthy motives, especially at the approach of that admirable preacher, DEATH! And did not the Lord's apostles themselves follow him, at first, from selfish motives, having worldly grandeur and personal profit in view? Yet the Lord did not forbid them to be baptized on this account, but bore with them for a good and great purpose.

Thus, in asserting that the generality of the new converts have been induced to embrace our religion from inferior motives at first; such as a law suit; an oppression; some hoped-for advantage; a severe sickness; and the influence or example of relatives; it must still be allowed that the work is a great work of God in providence, and the ultimate consequences are highly desirable. These people no longer worship stocks, and stones, and devils; but the God of heaven:—they have heard of an all-sufficient Saviour, and this may be turned to a good account. They get a few just notions of moral duties; and I am far from thinking, that among other motives for their becoming christians, the reasonableness of our worship, and the idea of a Saviour from sin, does not weigh at all with them. These slight convictions will, I hope, strengthen with many of them in time, and end well.

The tribe of Sanaers is very numerous both here and in Travancore. In the latter country they are called Teers, and I do not know if these resemble in all respects our Sanaers. In this district I compute them to be at least fifty thousand in number, of which, perhaps, five thousand belong to our protestant church, and constitute from forty to fifty congregations, under the care of about thirty native teachers. A few of the latter (perhaps eight or ten) are rather respectable servants of God, as far as their knowledge goes. But the greater

rt have been enlisted in a hurry from among the Sanaers
:mselves, reading and writing being the only quality re-
ired. From these catechists, and their base, deceitful, and
worthy conduct, my worst troubles arise. But, till a se-
nary for forming better ones is established in these parts,
: evil must be borne with, and the only thing I can do, is
keep them in awe. It is also to be lamented, that many
them receive too little wages. If they have families, they
n scarcely afford to buy a little palmyra sugar to satisfy the
ıvings of nature. My heart bleeds for them in this respect,
this extreme poverty often prompts them to take bribes
d presents to do what they should not.

Persecution, in the proper sense of the word, has not oc-
rred since my arrival. Those oppressions and extortions
fore mentioned, when befalling christians, have been re;
esented as persecution: but it is certain that heathens,
ahometans, and Roman catholics, suffer more by them than
r christians; so much so, that sometimes the former offer
)ney, and use other means, to obtain the protection of the
ssionary. But all these, it is reported, will soon be done
'ay by a fixed rate of taxes.

It would be a measure dictated by justice and humanity,
keep Bramins aloof from every office in which oppres-
)n can possibly be exercised. They are so exquisitely
nning, that their tricks can seldom be developped to their
periors, who otherwise never fail to give redress. What a
:y that these impostors should swallow up one fourth part
the revenue of India! What would not have been the
ect, if one hundredth part of this immense sum had been
voted to the spreading of our holy faith! Nor is there a
onger tie to connect a people so unconnected by the nature
their casts, and cement the basis of a government ma-
ged by foreigners, than that of one common faith; twenty
thirty christian seminaries, like those at Tranquebar and
ınjore, would have wrought great things in India.

I consider myself however bound in conscience to decline
king any part of the established mission into my hands;
ur brethren at home, not hearing any account of a work of
od in the hearts of the converts, would soon be discouraged.
would by no means have this interpreted as a disparagement
the existing mission; I hope, in one shape or other, God's
rn finger will appear.

My plan is as follows:

1. A small congregation to be begun near the confines of
avancore: 100*l.* to be devoted to buying ground, and
ecting necessary buildings.

2. A

2. A seminary of twelve youths, drawn frou congregations, to be formed: a pagoda and a lowed for every youth per month, viz. 12s.

3. When prepared, these youths to be sen two, as itinerants, and two pagodas per mon their stipend.

4. If some of these prove very successful, gracious subjects, they should be ordained; t this they should take a solemn oath not to exe nistry but in such a way as shall be approved b

5. These to form an annual synod, under the an European missionary. Thus they will be gr to govern a church with prudence and wisdom chists never learn at present.

6. If any congregation wishes for a statior one of these ministers to be given them, and late to maintain him.

7. A printing press to be united with this ins

8. Baptism to be administered wherever a t of sin, and a belief in God our Saviour, appe: to be exacted, that such persons will be ready secution for Christ, if necessary.

9. A closer communion to be established an verts, by means of a frequent enjoyment of t per, granted only to such.

These are the outlines of my plan. Its e not exceed 200*l.* per annum. A more ef cannot devise. It would, among other adva into our hands some youths, who, after a litt may be usefully employed in establishing chris independently of European missionaries and su other missionaries cannot be soon found. Sh mission be long without an European to keep may rapidly increase in numbers, but will cer grand essentials of a christian church, for whicl be heartily sorry.

Dear brethren, pray for me; let me have which I shall always scrupulously follow, if po you should think proper to send out Br. Zwa taught printing and book-binding.

I commend you all to the grace of God. W and steadily go on. The Lord is at hand. conquer, it will still be pleasant and happy t and fallen in his battles. Thus, I remain, eve

Dear brethren in

Palamcotta, Your humble and obedien
Sep. 12, 1806. W. T. R

EAST INDIA

MISSIONS.

Extracts *of* Letters *from the* Brethren *at* Madras, *at* Vizagapatam, *and* Bombay.

From W. C. Loveless.

Madras, January 20, 1807.

THROUGH the good hand of my God upon me, I continue to this day, though not expressly in the place you expect, yet I hope in a situation of usefulness, and which I trust will meet with your approbation. I have found much encouragement in the work in which I have hitherto been engaged, and trust that a field of usefulness is opened here, which is likely, through the Divine blessing, gradually to encrease in extensive service to the missionary cause. But whilst we rejoice, we have to rejoice with trembling; and should we meet with difficulties we must not be discouraged, but steadily pursue the work before us, knowing that it must eventually prosper.

March 4.

The state of the heathen, I need not say, calls loudly for your assistance, for this you well know; but permit me to add, you had need be here, to hear and see, in order to have an adequate idea of their wretchedness. Indeed we have in this country a standing evidence of the truth of the account which sacred Scripture gives of the fallen state of man, which is summed up in the first chapter of the epistle to Romans, and which affords a powerful motive to send them relief. For this purpose labourers are wanted, and I trust you are preparing them with all speed, for much may now be done,

though I hope a more effectual door will be opened hereafter. It would be a great happiness for you to hear of missionaries being raised up from among the heathen, who could be able to combat the false notions of their countrymen with much more effect than Englishmen, whilst they held up to them the light of truth.

A charity school at Madras, upon a similar plan to the Asylum, is much wanted for the admission of boys of European descendants, whose fathers are *not* in the *military*. For this purpose several friends have met together, and we have agreed to begin by opening a free school at first, and as our funds encrease, to take boys on the foundation.

My little chapel goes on much as usual, for which I desire to be very thankful. The poor have the Gospel preached to them, and such are most of my hearers, yet some have subscribed towards its support, which will help to reduce the present monthly expence, and some other friends have promised to assist, so that I hope in the course of a little time it will not be so heavy on the Society. I am, through mercy, very comfortable in temporal circumstances, and it is the study of myself and my beloved partner, to live as economically as possible, consistently with our station and the respectability of the Missionary Society.

April 23, 1807.

I REJOICE that you approve of my conduct in staying at Madras, and look forward with eager expectation to the arrival of a missionary of piety and talents whom you intend to send out for this station, as he would, no doubt, should circumstances continue favourable, be very useful here. It appears to be the opinion of my friends, that as I am so usefully employed at Madras, I should not leave it, but continue in the Asylum, and assist in missionary work as opportunity may offer.

On this subject I can only say I am willing to do any thing to further that glorious work to which I have solemnly devoted myself; and though desirous to be more immediately employed among the heathen, I shall leave my future destination to the will of Providence, communicated through the Missionary Society, and my brethren and friends in India.

The newly-proposed school meets with encouragement. We have between 40 and 50 pagodas monthly subscriptions, and upwards of 250 pagodas donations, so that we expect to open it the beginning of next month.

July 20, 1807.

We opened our new school in the Black Town, on 1st of May, and have met with much encouragement. ıave thirty-nine scholars, and between 300 and 400 pagodas tions and subscriptions, we have for the present, engaged n who had given honorable proof of the effect of the on his heart, as school-master. We are much in want pious sensible man for this infant school. Indeed I frequently thought that could a few pious devoted men, e abilities are a little above mediocrity, come out as ol-masters, or embrace any other useful station that may they would be likely to prove a great blessing in this try.

is with much concern I have to inform you our Mission ustained a great loss in the greatest part of Dr. Taylor's es; surgical instruments, medicines, &c. I shipped on board the brig *William Kennedy*, for Bombay, last ıary, and they have not been heard of since, so that I he has either been taken by the enemy, or foundered at Brother Taylor insured them for £400 sterling, but this afraid will not cover the expence, nor repair the loss of any valuable books, which I trust you will have the good- to replace as soon as possible, as Brother Taylor will feel ı at a loss without them. I have by me, a few of those vinity, but most of them I must send him as soon as ble.

e Rev. ——— has received a letter from Government, ırding extracts of a letter from the Honourable Court of tors, to inform him, that being so peculiarly gratified with aluable labours of the late venerable Mr. Swartz, and so ble of the important service he has rendered them in this try, they are desirous to shew the respect they have is memory, and the sense they entertain of his worth, in ıost public manner. For this purpose they have sent out legant marble monument, and directed it to be placed the altar in the church of Fort St. George, and requested to preach a sermon on the occasion; and in order to give urther effect to their wishes, the native Christians are to lowed to see the monument; and the inscriptions on e to be translated and published in the country lan- es.

From

From G. Cran.

Vizagapatam, Feb. 1, 1807.

Our removal to the Mission Garden, placed me between Vizagapatam and Waltair, where Europeans chiefly reside. It was our wish to be removed to a small distance from the town, for our health, but particularly for the sake of the school, and those who come from time to time enquiring after the truth. Those who live with us in the garden are not exposed to so many temptations, and are continually under our eye, while others who are desirous to learn, or to converse on religion, will not think much of a walk of ten or fifteen minutes. And being now removed at a small distance from town, the house is not so crowded with idle people, particularly Brahmins, who are ever ready to use all their art to frighten others away from the school!

Five or six youths live in the garden, and are entirely under my care; upwards of twenty children of colour, and about fifteen native boys come from the town, and regularly attend school. Besides these, there are others who attend occasionally. Those who are more advanced, read the Scriptures, (which I endeavour to explain,) and attend to other parts of useful learning. On Sabbath, the children of colour, after attending public worship, assemble in the garden to be catechized, to sing, and to receive such plain instructions as I am able to impart. A few of them can repeat Dr. Watts's, and the Assembly's catechisms, and I hope, feel an encreasing desire to know the truth. Those more advanced in years meet immediately after, and spend the evening with me. O, that each of them may be taught by God the Holy Spirit. When Mr. and Mrs. Des Granges arrive, the number of scholars will be much increased, and I hope in time, the school will become a great support to the Mission. May it also become a great blessing to this dark corner of the earth!

The translation of the Scriptures into the Telinga language will be the work of many years. We have made a beginning, but it will require many corrections. We might have attempted to draw up some plain tracts in the Telinga, but we fear our knowledge of it is yet too limited; hence we might dishonour and misrepresent the good cause which we wish to promote. I hope, however, we shall soon attempt something of the kind, particularly a short catechism, and a plain account of the glorious Gospel of Christ. We may also endeavour to draw up something in the form of a grammar and dictionary in the language, some respected friends having very earnestly

earnestly requested us to prepare materials for the purpose. Should God spare our lives to attempt any thing of the kind, we hope the expence will be defrayed by our friends in India.

The public worship in the Fort has been regularly attended; and on some occasions I have had the pleasure of proclaiming salvation by Christ, to most of the Europeans, besides many people of colour. I hope my labours have not been entirely in vain among the lower classes; I trust some of the soldiers in the garrison are good men. I would speak with diffidence concerning the people of colour; it is pleasing, however, to see a number of them diligently attending to the means of grace. The weekly meetings held in the garden have been useful to some. On such occasions it has been my great object to call their attention to what the Scriptures reveal concerning a crucified Saviour, and to entreat them to receive him as their Prophet, Priest, and King.

The glorious Gospel must be proclaimed in a plain and affectionate manner; *this alone*, by the blessing of God, will do the work; this is what I find engages their attention, it is the instrument which will bring the whole fabric of superstition to the ground, and lay it in the dust.

While I now write, I entertain the hope that there are missionaries now on their way to India. How happy should I be to see them where their labours are so much wanted. You cannot send out too many missionaries to this country, if they be men of God.

From A. Des Granges.

February 16, 1807.

On the 15th of September, 1806, I went on board a small craft, called a Pariar, bound to Bengal. The Sirang, who acts in the capacity of a captain, and all the sailors, were *Telingas*, which obliged me to exercise myself by conversing in the native language. This would have been impossible, had I attempted to explain or apply the doctrines, of christianity, but practicable on common subjects, or in endeavouring to confute their false notions of religion.

16*th*. Set sail at six o'clock in the evening, with a fair wind. Much surprised to behold the man who first took the helm pay his adorations to the compass; when I asked the cause of this, I was informed that the compass was God! I argued on the folly of such an idea, but all arguments proved to be

vain, as they were so firmly prepossessed in favor of their sentiment, from the knowledge which the compass possessed to guide men to any part of the world. These adorations were paid to the compass during the whole passage, by every man who approached to it, or receded from it.

After we had sailed about one hour, the Sirang, and some of the sailors, made an offering to the god of the seas, of two rupees, which they tied in separate cloths to the ropes of the vessel. What became of them I could not learn!

17*th*. Deeply convinced of the evil effects attending the Popish religion in this country, by a conversation with a Moorman, who endeavoured to prove that the christian religion was equally as idolatrous as heathenism, from the worship given to the Virgin Mary.

18*th*. Passed the famous pagoda of Jaggernaut, about three miles distant. Every countenance on board, except that of a boy whom I took with me, and who has been instructed in the christian system, seemed filled with joy and gladness. Fruits, &c. &c. were offered in abundance to the supposed deity of this sacred temple. All arguments fell to the ground in endeavouring to confute their folly, which was pursued until dusk, with a degree of enthusiasm almost inexpressible!

23*d*. The whole crew engaged in offering adorations to the divinity presiding over the sacred river the Ganges. This famous goddess is supposed to reside in a large jungle; and were we to recite all the fables related concerning her, time would fail us.

Greatly delighted, while sailing up the river, with beautiful and fertile prospects on each side. But one thing is wanted, viz. the reviving light and soul-fertilizing blessing of the everlasting Gospel. I may venture to say, that millions daily wash themselves in the stream, which they celebrate for its sanctity, hoping thereby to be freed from their sins. Mistaken souls! Hasten the day, O Lord, when they shall by faith wash in the fountain which Christ has opened for sin and for uncleanness!

28*th*. Arrived at Serampore, and received a hearty welcome from all the missionary brethren and sisters.—Joined with them in devotional exercises, which proved a great blessing to my soul. The Lord has now placed me in company with aged and experienced brethren, who have long borne the burden and heat of the day in pursuing their missionary labours. I fully expect to learn, by conversing with them, to avoid many dangers to which young missionaries are unavoidably exposed, to receive some instructions which have cost them years of painful experience to obtain, and to be more power-

ully stimulated than ever to engage in my work with vigour nd fortitude, from beholding their zeal, diligence, and suc-ess.

Attended the baptism of two native brethren, a solemn nd pleasing scene to my soul! The first thing of the kind I ver saw, and I trust it will animate me to pursue my work vith greater zeal than ever. After the conclusion of that or-linance, I joined with thirty or forty native brethren in com-nemorating the dying love of our blessed Redeemer. What a blessed earnest do I now behold of that glorious harvest vhich I trust will ensue!

9th. Supped in company with the native brethren and sis-ers, the missionaries, and their wives, and several clergymen of the church of England, and our good friend Captain Weeks. Seven or eight Brahmins joined in this sweet re-ast. A boy whom I brought with me from Madras, who ad hitherto held most of the peculiarities of *caste*, sat down lso, which greatly rejoiced my heart. After supper, the na-ive brethren, after uniting with us in prayer and praising God, departed. Never did my eyes behold so great a triumph over the powers of darkness! Where now is the insuperable barrier of the caste? Where the fears that the superstition of the heathen is invulnerable? All appeared for a moment van-quished before the all-conquering power of divine truth.

The embargo being now taken off from the shipping, we set sail this day for Vizagapatam.

To give my opinion on the prospects of the future progress of the Gospel in Bengal, would be presumptuous in me, hav-ing been there so short a time. One thing I am sure of, that the labours of the missionaries have been crowned with great success, that their diligence is unwearied, that their zeal is ardent, and that they leave no stone unturned to accomplish the universal spread of the Gospel throughout India. Their kindness to us deserves the highest commendation. We have lived together as brethren. I have preached for them at the Mission House, Serampore, and in Calcutta, and have regu-larly sat down with them at the ordinance of the Lord's Sup-per. By the assistance of their Telinga Pundit, I have made some advance in the language, in which I hope to spend my life, labouring in the Gospel. This Pundit is a man of great abilities, and well versed in the Shanscrit. He is going on with the translation of the N. T. but so slowly, that it will be a long time before it is finished. I consider my meeting with him in so distant a country from the seat of my labours, as a remarkably favourable dispensation of Providence.

February 2d. After a long and tedious voyage, we arrived in safety at Vizagapatam.

I am convinced that you do not forget us in your addresses at the throne of Grace. Continue instant in prayer for us. We need all that you can possibly ask of God, to go through our work.

*** One of our Directors has just received a letter from the above brethren, dated in September, 1807, referring to other communications to the Society, (since come to hand) and transmitting a very neat translation into the Telinga character and language, of the *the two first chapters of St. Matthew's Gospel*; also a translation from the Telinga, into English, of *The History of the Temple of Jagnaut*, a curious mythological fable of the Gentoos, both which evince great diligence and considerable progress on the part of the brethren.

From Dr. Taylor.

Bombay, February 21, 1807.

God who stirred up your mind, and the minds of our other friends in England, to send out this mission, will make it successful in spite of all opposition. Patience, diligence, zeal, and perseverence, will be necessary on the part of the missionaries; prompt and active support on that of the Society.

The expence of maintaining one individual missionary is great; but when four, or five, or six, come out, we shall be able to live very comfortably for less than £100 sterling each, annually; and in Bombay, by the blessing of God, a foundation may be laid for great and permanent usefulness; here we may preach to many thousands of Hindoos, Persees, Mahometans, and Portuguese. Let us hope that the word of truth will not be preached to them in vain, that some of them will be brought to feel the saving efficacy of the Redeemer's blood, and then see what a field opens to our view! These converts, after being properly instructed, may be sent into the Mahratta country, and into Guzeratt, and may we not hope in time, even into Persia and Arabia? We are much confined in our operations at present, but it is not likely that this will always be the case; relying on the firm word of Jehovah, I confidently expect, if I live twenty years, to see English and na-

ve missionaries planted in every place of importance in the orth-west of India. We are indeed called to exercise the ith of Abraham; we see a country promised to Jesus, and onsequently to his faithful missionaries, but see no way of king possession. Abraham however believed the promises, nd though he did not live to see it completely fulfilled, it as fully verified to his posterity. Let us likewise believe in od, be diligent and persevering, and every obstacle will disppear; the Gospel will spread in every direction for "the outh of the Lord hath spoken it."

I am principally occupied with studying the Shanscrit, ahratta, and Guzeratta languages, and occasionally the indoostanee. The Mahratta is that in which we should reach in Bombay; the Shanscrit is also highly useful, as introuctory to a thorough knowledge of all the local languages; the indoostanee will be of great utility as an universal dialect: ut besides these reasons, I study them with a view of assistng those whose influence may be of service to the mission. he Guzeratta is necessary for the views we have in that part f the country.

July 23, 1807.

The instruction of native children is an object which e have peculiarly in view, and nothing but want of means revents me from attending to it immediately; but this is to e gained by the aid of native teachers, who must have a reular allowance for their labour; these teachers and their chools will be under the superintendance of the mission. ut the school to be kept by the missionary brother is inended as our means of supporting the mission, while it will ive the teacher some influence in the settlement, and afford n opportunity of instruction to an important, but dreadfully eglected class of beings in India.

My attempts have probably not been so zealous and unrehitting as they ought to have been, and I regret that much ess is done than I could have wished, or than you are likely o expect. But when we consider the very unfavourable cirumstances which attended my missionary attempt *when I ame* to Bombay, and the common difficulties, impediments, nd repulses which are to be looked for in most situations, erhaps it would be wrong to be too much discouraged, or to e ungrateful for the little which has been accomplished.

The languages I am studying are the Mahratta, the Hinloostanee, Guzeratta, and Shanscrit; and none of these are

I can assure you, though you seem to be of a contrary opinion, easily acquired for missionary purposes.

I conceive a good library at a mission station which is intended to be permanent, and at which a number of children may be reared, and in adult age added to the mission, is absolutely necessary to excite that eager desire for knowledge of every kind which keeps the intellectual powers in proper tone, and prevents that sluggishness and inactivity to which we are much exposed in this climate, and which is of the most pernicious tendency. This remark may be extended to those young men who may from time to time reinforce the mission from Europe. In as far also as means are concerned, this intellectual vigour is intimately associated with true piety and missionary zeal.

Extract of Journal *from* Cran *and* Des Granges.

Vizagapatam, 1807.

We recommence our journal, rejoicing with trembling. We *rejoice* that God has done great things for us, and that he continues to pour upon us showers of blessings in order that our hearts may be filled with gratitude and thanksgiving. We *tremble* lest by the deceitfulness of our own hearts, and by the deep devised snares of Satan and the world, we should betray our sacred trust, and abuse the free undeserved mercies which are incessantly flowing to us every rising and setting sun. We feel the responsibility we lie under to be faithful to God and to man; but one thing encourages us, that though our work be great, we have a Great God to assist us, and who has promised to be with us always even unto the end of the world. On this Eternal Rock we rest, and desire to roll all our burdens; and by this means we experience every yoke to be easy, and every burden light.

Feb. 8, 1807. We continue to preach as usual in the Fort every Sabbath morning. Divine service is attended by persons of different classes, much better than might be expected, considering the unfavourableness of the climate, the general neglect of vital religion throughout India, and the number of European inhabitants. We cannot boast of numbers of converts, but have great cause to hope well of some. Those who

have, or seem to have, a relish for the Divine word, at- in the week to receive instruction. We lend them reli- s treatises, which they in general read with attention. We nt that we have not Bibles to put into the hands of all apply for them, and who, we have every reason to hope, ld make a good use of them.

larch 26th. Conversed a long time this evening with two res on religious subjects. We love this employment h, and engage in it as often as possible; but the sameness ie arguments, pro and con, renders it unnecessary to insert n. Every native enters into conversation gladly. This ars favourable, but their unwillingness to give direct an- s makes it very tedious. Every sentiment which we con- to them of the true religion they endeavour to construe their gross notions, or to compare it to something which consider as similar among themselves.

larch 31st. We have this day thankfully to acknowledge receipt of a box of books, containing Bibles, hymn ts, religious publications, &c. These are all very accept- ; and for the welfare of the mission we entreat our friends ome to supply us thus, every favourable opportunity. We now three schools; a native school, a charity school, a boarding school. We lay it down as a rule that the e is the best book for all the scholars to read. Bibles cannot rocured here either by interest or money. Hymn books ot only useful but necessary, as singing gives an edge to minds of youth to attend to other devotional exercises. religious publications do more good than we know of, tirring up the minds of those who peruse them, when see that something is doing in the world by missionary tions. The positive assertions of some, of the *impossibi-* of the conversion of the heathen, have been turned into *bability* that the work may be effected. God grant that twilight of uncertainty may be turned into the noon-day ssurance!

pril 16th. Received a printed circular letter from the mis- ary brethren, at Serampore, inviting us to transmit to them lar accounts of our missionary labours, &c. every quarter, e printed and transmitted to every missionary station ughout India, for the general good. We have taken this ect into consideration, and have resolved to comply with wishes of our worthy brethren.

lay 6th. The school-house has been for some time finish- The dimensions, &c. we lately sent you in a private r. It is nearly full of scholars of different sorts; namely,

Portuguese

Portuguese, (country born) and natives. The grand design of the mission we are assured will be best answered by instructing the natives, gratis, in the English language, for which purpose alone they attend the schools. Though they are all professed heathens, yet they willingly hear the truths of the Gospel, and have requested us to permit them to form a class to read the Bible and Testament. We have all castes among our native scholars from the Brahmin to the Shoodra. Several of them have come from ten, twenty, and thirty miles, on purpose to attend our school. They are instructed by a native school-master of Christian parents, whom we brought with us from Madras; we hope well of this youth, as he spends all his leisure time in reading the Bible, or in learning catechisms.

May 13*th*. This is a propitious week. We have the happiness to unite with thousands, and tens of thousands of God's Israel and ministering servants, who are about to assemble to animate each other to engage with greater vigour in the missionary work, and to pray for us, that the word of the Lord may have free course and be glorified among us, as it is among them. May the great Head of the Church hear their prayers, invigorate their hearts, and guide them in all their deliberations and resolutions for the promotion of his glory.

Received a long letter from a young man who lately resided in this place, and to whom we hope at that time the Gospel was made the power of God to salvation. He writes in a most pious strain, and expresses an ardent wish that by the providence of God he may hereafter be honourably freed from his present situation, in order to be useful to the missionary cause in this place. He is about twenty-four years of age, of good abilities, which he strives to improve as much as possible. He gives us a very good account of another young man, who also lately resided here.

Extracts *from the* Journal *of the* Missionary Brother Ringletaube.

Pallamcotta, Oct. 1, 1804.

Two people, introduced by the Assistant of Bethlehem, came to be baptised. I asked them why they desired to embrace our religion. Velappen, one

answered, " Formerly I paid only 10 panchukram nment; this year the collector's man asks 12; there- esire to become a Christian." Aranasallam, the id, " I used to pay only 420 pan.; now the Man- s 600 pan. rent for my farm, therefore I want to be an." I explained to them that this being a fruitful hey must, of course, pay a higher rent; concluding ting forth the true motives for embracing Christia- l dismissed them.

Being Lord's-day, preached at Noodaloor, on i, 29. At the close of my poor stammering discourse, it one half of the congregation looked uncommonly ul, and seemed to be roused from that state of car- rity which prevails in general. May the Lord give a lessing to the word.

Preached on St. Stephen's death. This was a day of to me; I called to mind my whole course of spiritual ce, my sins, my mercies, and deliverences. In short abled to spend the greater part of this day in humble ion with God our Saviour.

Heard the whole congregation at Manapar have ex- their resolution to return to heathenism. They were *converted* by a Dutch head-factor, who gave to every al one or two garments for submitting to baptism, e consequently hardened in heart, will not come to &c, How well it was that the Apostles had neither r silver to bestow!

Returned from Manapar. Touched at Amarabaram; le in the fields. Came to Paduckeipat, a populous inhabited chiefly by Mahometan proselytes, lately to the Christians. They behaved uncommonly to me; their embracing Mahometanism in such num- caused by the circumstance of their escaping a small d *Sanavary* which Sanaers are obliged to pay, whilst rs are exempted. Thus, these men change their re- and submit to circumcision for *eighteen-pence* a-year. at a little church, built a few days ago; the people to see me, and desired leave to call their settlement name, but I called it Nayim, and spoke on the na- *true faith.*

thence rode to Sandacottey where there is also a new or rather Palayrasted. People mostly abroad. Spoke history of Zaccheus.

Rode to Elenculam. Their pagoda is now turned into little church, and they have a catechist. Spoke and prayed.

prayed. Proceeded to Taravay, prayed in a new shed, where they are going to build a church. Dined in a Pagoda, formerly devoted to Ammea the goddess of sickness and health; but within this fortnight used as a church of Christ.

Nov. 1*st*. Wrote to Cochin, stating that my messengers to the Minister at Travancore, who were to apply for leave of building a church in that country, had returned with evasive answers. That I wished to build a church and bungalo near the gate of Travancore, adding a request to make a little collection for this purpose. Studied my sermon on Matthew, xviii. 21.

7*th*. A friend communicated to me a letter from D——, dated Anjengo, Nov. 3d, in which he writes, "I remained five days with the Rajah at Tiravandiram. I asked him to give a piece of ground at Magilady, to build a Protestant church. He said my request should be granted, and that he himself would point out the ground, when he makes his tour through the district of Sesendram, which he proposes in a few weeks. If I should hear from the Rajah on the subject, I shall write to Mr. Ringletaube." Thus far the letter. God be praised, my prayers I trust, are likely to be answered.

25*th*. Got a letter from D———— to the following intent. He had explored the Syrians at the foot of the Ghauts, in places where never European nor Roman Catholic missionary penetrated. He was consulting about the best way of supplying them with Bibles. He adds, "*You say* 100 *st. pagodas will set you up; here they are.*" The letter contained a bill, the amount inclosed. I forbear commenting on it.

26*th*. In consequence of this letter, and the late troubles in the Fort, I formed a resolution to settle in the country, and to write to this end to the Reverend Missionaries in the north.

Dec. 18*th*. Arrived at Madurei, where I was kindly received. The last part of my way went through a vast tract of cornfields, of the Solan and Camba kind. Near Madurei I passed a steep rock, *Iskander Moley*, where the memory of Alexander the Great, is perpetuated by a Mahometan mosque on the top. Under this rock lies a lake where I beheld, for the first time, those majestic water birds, called Pelicans.

The same day, in the evening, I visited the famous pagoda devoted to Shiven, the guardian of the south of the peninsula, who is worshipped under the shape of a little pyramid, or cylinder, with his wife, commonly called Parbody!

ly! Here, however, Shiven is called *The Beautiful God!* s Shiven also, who in the Indian mythology, is consi-ed as the future destroyer of the universe, has often ap-red as man upon earth. In these metamorphoses, he has ed a number of clownish tricks, for which he has in ge-al got a good flogging, which the Indian poets never fail to ebrate in the most lamentable strains. These stories are either foolish, or so unspeakably filthy as not to bear repetition. e only one that is expressive of some divine majesty I ll extract. In the Dwaberei Yúcham, which ended about 00 years ago, Shiven called all the gods together to see u destroy the world. When this curious company (an as-nblage of the most ridiculous figures imaginable) arrived, iven bursts forth into a fit of laughter, by which the uni-se being shaken, began at once to blaze. The gods them-res were singed and half burned, and the fire rushed even r Shiven. Then he seized on the fabulous hill Marey, med it into a bow; the great serpent *Adisashen*, he fitted a string; the clouds he used as arrows; and shot them at rainbow, when the heavenly reservoirs bursting, quenched conflagration. In this fable there appears a faint trace of great flood recorded by Moses, therefore I give it as I d it, in a book compiled by the Missionaries, called *Mu-rtigolin Ichedshigul*, or The Reproach of the Three Great ds. This dangerous Being then will, 428,000 years hence, stroy the universe, and is worshipped in the far-famed mple of Maduzey.

23d. Vizalimaley—a village with a pagoda, high on a bluff k; the most picturesque I ever beheld. I ascended to the p, and saw the rock of Tiruchinopoly to the northward, r the first time. My prayers arose involuntarily for success my undertaking. Conversed a little with a priest on the fulness of their worship, and the means of salvation. He oked as one who has an evil conscience, but maintained at his God heard and answered his prayer, bestowed good, d averted evil, like ours.

24th. Reached Tiruchinopoly.

5th Jan. 1807. Left Tiruchinopoly with a heart full of gra-ude towards my new friends. During my stay at Tiruchino-ly, I felt fresh stirrings of Grace, and purposed, by the help God to begin to preach boldly to heathens; but for some ys had an inward combat with my bashfulness and awk-ardness, which led me to prayer for divine assistance.

7th. Shivelapetty—a great village in ruins, formerly the seat a Kaller Chief, now almost deserted through want of rain.

Spoke

Spoke to two men about the best things, one of them I fou was struck with what I said of the only true God; but Chris redemption seems to them at least an insipid saying. Havi no idea of morality, they have none of sin, and do not eas feel the want of a Saviour.

8*th*. Raducovil—a village with a large pagoda in the mid of woods; here for the first time, the Lord gave me courage t stand.

Here too, I met with undeserving kindness owing to th introduction of Mr. ——— late —— of Pallamcotta. A Ramanad, and in its vicinity, there are from 30 to 40 Chris tians, a catechist and school-master. But coming in too lat for service, I saw only these two. Colonel ——— has bui them a handsome church, as he also has for the Roman Ca tholics. But I do not think Ramanad a good missionar station.

20*th*. Returned to Pallamcotta, after a journey of 400 Eng lish miles, and near five weeks absence. I was thankful t find all quiet and in good order, as also for the protection an assistance I had experienced in the course of this journe where I had suffered no inconvenience but now and then fro bad water.

I found a letter from D———, dated Jan. 4th, waiti for me, to this effect: "You may send me the Bible in T mul, expeditiously by post; the 8th edition I believe is th best. The purpose for which I want it is, to commence th Malayalim Translation of the Scriptures immediately. I mea to devote £500, or more, to this object alone, there bein 200,000 Christians in Malayalim who are ready to receive th translation. The Romish Bishop has signified to me his con sent to the circulation of the Scriptures among his people Sufficient instruments are at hand, and under ——— auspice it will probably be soon compleated. We shall print the New Testament first. I have had singular success in obtaining an cient manuscripts, Hebrew, Syriac, &c. &c."

I greatly rejoiced at this good news, and sent my only copy of the Bible without delay.

Feb. 6*th*. In my last I laid a proposal before you to establish a Seminary for twelve youths to be instructed for an *itinerancy*, which, under present circumstances, seems to be the most eligible plan. The expence I calculated at £100 per annum, and wished to be furnished with a printing press, types, materials, &c. &c. and to have a brother sent to my assistance that has a good notion of printing and book bind ing, so as to be able to instruct the natives.

I hav

— I have hitherto been blessed with uninterrupted health of body, and since I wrote my last report, my soul too has, through mercy, recovered a more lively faith in the all-sufficient Saviour, to whose service I devote myself again and again, as well as I can; being conscious that such as I am, I am still a very unprofitable servant, whom the Lord may lay aside whenever he pleases.

Extracts *from the* Journal *of the* Missionary Ringeltaube.

Feb. 11th, 1807.—Ash-Wednesday, preached on Joel, ii. 12, some English people having requested me to give them my assistance in celebrating this day. Afterwards I set out; this being the first anniversary since my arrival in these parts, in remembering all the mercies of the Lord, I felt my heart thankful and easy. In the evening reached Parpanadaburam, where I prayed with the congregation, and laid down to rest, much fatigued.

Feb. 24th. Bought a field close to Canaanoor to settle on it, and moved into a little clay hut, six feet by ten, which I purchased for one st. pagoda. In the evening went to a neighbouring village Carunculam, to visit some new people. Between these people and the Brahmins, there is a law-suit which has been four times decided, and as often renewed, the object is a vast extent of ground. As soon as I came to the village, the Brahmins rushed out in a body from their street, and followed me wherever I went, with a terrible noise. I was glad to escape into the fields. Having returned, I found refuge in a house, and exhorted the candidates for Christianity. At my leaving the village I had again the Brahmins at my heels, and sure no pack of hounds ever made a more hideous noise. What they said I could not understand, as they spoke in their high tongue.

26th. The same Brahmins came in the morning in a

mob, before the church at Canaanoor, where I was, and h
half an hour kept up their threatening noise; at length,
Moorman and a heathen drove them away.

27*th*. A Romish Christian from Manapar, came with h
all that way (fifty miles) to hear about Christ. I asked h
if he would hear, if he got no money for it. He politely n
gatived the question, and scampered off as fast as he co
In the evening rode to Magilandy, in Travancore.

29*th*. Lord's-day, preached upon the words, "He w
delivered for our transgressions," then examined a ma
and woman for baptism, but finding them as yet too ignora
of their natural state, requested them to wait longer, and mea
while apply to Christ by prayer for saving faith.

30*th*. Passed into Travancore by the Arambuly ga
and reached Magilandy towards fall of night, where I m
the people that had long been anxious to receive baptis
under the canopy of the starry sky, in a little court-yard. M
text was, "These are come out of great tribulation," &c.
told them that they in particular must prepare for persecuti
if they embrace Christ, as in this heathenish country no e
fectual protection could be given them even in the worst
cases. They said they were ready to bear perseeution; but
such declarations little stress is to be laid.

March 1*st*. Began a singing school with the childr
of Canaanoor, where I expect to be able to settle. Wh
a hopeless task this is, none of our Brethren in Europe c
conceive. All these little creatures sing a gruff base, a
for their life, cannot command more than three notes in t
scale.

6*th*. Received the distressing news of the overthrow
my native country by the French arms. In my situation w
scarcely able to bear it, especially as I could easily imagi
the distress of my aged parents, and other persons dear t
me. All I could say, was, 'The Lord reigneth.'

24*th*. I was greatly comforted this day, through the le
ter from our Society, dated July 14th, 1806; accompani
by very agreeable news from Germany, dated July 13th, 180
and others from friends in London. As circumstances ar
I cannot however, think of putting our Society to any add
tional expence beyond my own salary.

25*th*. Devoured my letters and missionary publication
Father Vander Kemp's Diary always has a most blessed effe
on my mind. When those around grieve me, my *distan*
frien

nds and brethren, through a kind Providence often experienced, come to console me!

April 24th. Returned the purchase-letter of my field, at naanoor, having obtained information of circumstances t would for ever have been a thorn in my side.

May 1st—26th. Was almost without interruption con-ed to my bed. Yet I found it was good for me to be af-cted, as it caused me to turn with my whole heart unto the rd; and as soon as I sought him, I enjoyed his comforts; so at I reckon this a happy season. During my illness, I had pleasure to be attended by Dr. ——— of Ramanad then P——— on a visit; his tenderness and humanity are uni-rsally acknowledged—may the Lord reward him.

On Lord's-days and festivals, I was happy to make shift crawl to the church.

7th. Ascension-day, preached in English and Tamul. Text, ke xxiv. 52. The Apostles having worshipped the as-nded Saviour, returned with joy; rejoicing for his sake, for eir own sakes, and for the sake of the Church.

10th. Lord's-day, preached twice on the words: "When e Comforter shall come, he shall guide you into all truth."

13th. Wednesday. Began to exhort the Tamul communi-nts.

17th. Whitsunday. Preached in English on the Gospel of e day. The catechist preached to the Tamul congregation, er which we had the communion with nineteen members.

19th. The Brahmins had predicted a double eclipse of sun d moon on this day, and a great mortality to ensue from ence. Clouds prevented their astronomical prophecy from ing put the blush. But the rainy weather occasions eat mortality. This rain about this time is very uncom-on.

28th. Resumed my Tamul studies with fresh application, compliance with the good admonition of the Secretary of r Society. In general I will observe that my stay at Moode-r, where I am quite solitary, was at first very trying, but as was obliged to look out for the company of our Saviour more nestly, it proved a blessing in the event.

June 3d. Heard from *Abraham* that the new people at ndana Gopala-buram had been frightened by a dreamer, who *d their old god Gopalen retiring from the village into the nds, with loud lamentations, because he received no more usual sacrifices; and threatened to forsake the village en-rely, and to retire into the hills, from whence he would send demons to destroy all their cattle!* Abraham comforted

the

the alarmed people, told them all was a miserable lie, and rected them to put their trust in the only true God. T were consoled, and promised to build a church next mo The same catechist told me, that out of his own means, bought a field for a church, in a neighbouring village w many Neophytes are, and called it *Schwartz-Agerbu* after the late Rev. Mr. Schwartz.

8*th*. *Monday*. Took leave of Abraham and his ass ant; recommended each other in prayer to our merc God. He returns to his family at Tanjore. At partin saw the women shed some tears, the first I ever observed Malabar cheeks, and I was glad they were wept by christi

9*th*. Rode in the evening to Sattiamacher; spoke prayed with a few people.

10*th*. Went to Great Tarruway to look out for a plac build upon. Nallatamby addressed the people there. T village lies four miles to the southward from Moodeloor, a central situation.

July 1*st*. Spoke to a young heathen of salvation by Je He seemed struck. One of the Christians drew near, whic was sorry for, for as there are many exceptionable char ters among them, their appearance frequently effaces what i pression may have been made. I exhorted the latter to co mend the Gospel to the heathen by his walk. At parti the heathen, in a most affectionate and pressing manner, i sisted on climbing the tree to get me some fresh palm-sap.

9*th*. Mousa, a Mahometan weaver, from the neighbo hood of Pallamcotta, came to desire baptism. I liked honest thoughtful face, and hoped for a true convert; but further enquiry he confessed that his aim was to get a tri loan of money in his present distress. I advised him to sist from his intention, as his desire could not be gratifie but at the same time preached Christ crucified to him, stumbling block of modern Jews, for such are the Maho tans in fact.

10*th*. Was obliged to go to Tarruway to give a meeting the heathen ground owners, who objected to my purch After a whole day's quarrelling, they consented to give m new purchase-letter.

11*th*. A man from Kadeysdile came and complained o glaring piece of persecution from a Brahmin in office. Tho all was well attested, I was obliged to beg him, in the n of Christ, to bear it patiently, and expect an ample reward heaven; he consented, though with an heavy heart. S cases are very frequent in India.

17*th*. Exh

17*th.* Exhorted the communicants at Manapar, ten in number.

18*th.* After the Tamul service, had the holy communion with these and Mr. G's family. Was happy to observe in all, a strong expression of devout and humble sentiments, more so indeed than I had ever seen among Malabarians.

August 8*th.* Early got an order to bring the surveyor to my ground at Tarruway. Left Mannapar in the evening.

9*th. Lord's-day.* Went from necessity with the waiting surveyor to Tarruway. Whilst the ground was measuring, I preached in the church to a full congregation. My field contains 13,680 square feet only.

11*th.* In the course of the night was waked by a neighbour, who sang very loud, and in the disagreeable Indian style. I at last rose, and desired him not to disturb the neighbourhood. He apologised, and said his child was very ill, and he wished to lull it asleep. I soon after heard him pour out his heart in a very long and fervent prayer over the child, which died in the morning.

13*th.* Going late at night into the wood to enjoy the coolness of the air, and the moonlight, I heard, in a distant field, a man praying very feelingly. When he perceived me, his voice died away, which is a proof that he prayed unto God, and not to shine before men. I hope there is a little spiritual life among these people, and more there would appear probably, were the missionary more spiritually affected. I must confess I like them a great deal better since I have lived among them.

14*th.* Two men from Pulliancanda came and told me the heathen, in a neighbouring village, had surprised them at prayer, beat them all, some of them almost to death, and had not even spared the women and children.

15*th.* Set out for that place to enquire. At night reached Nazareth, where I found two entire families from Pulliencanda who had been beaten unmercifully, they excited my commiseration; they were quite agitated and distrest, especially the women, through fear. Spoke to the congregation on the words of St. Paul, "The Spirit helpeth our infirmities."

16*th. Lord's Day.* On enquiry, I found that a christian having spoken an unadvised word to a candidate from the heathen, this latter had called above 100 men upon the little flock, when at church (it consists of about 20 souls) who had first cruelly beat them, then threatened them to fire the church if they met again. From various reasons I did not think it proper to commence a prosecution, but with the utmost

most tenderness comforted our people from the joy of the holy apostles of the Lord, when called to suffer shame and scourgings before the Sanhedrim for the name of Christ. Though they were far from shewing a similar heroic disposition, yet I was especially pleased with two Paller families, whom I could not but regard as confessors who would one day shine in glory. I desired the ringleaders of that mob to come before me, that I might tell them the consequences, if again they committed a similar breach of the peace; but they had absconded. We prayed heartily for our persecutors, and I left that little church with an inexpressible sense of love.

August 23d. I shall continue here, as I scarcely know another situation in which I can be equally useful at present. I have still much to learn. For this purpose I built a little bungalo at Tarruway for my better accommodation; for my present habitation is too close, and therefore I suppose I am less healthy than I should otherwise be.

My progress in the Tamul language is such as enables me to discourse on religious subjects so as to be understood. Elegance, fluency and eloquence I have not yet obtained. Moreover I find it very difficult to understand the natives, partly from their speaking incorrectly, uncouthly, provincially, and partly from the rapidity of their elocution.

It would be a great blessing to this country, if the British and Foreign Bible Society would devote a sum (say 200 star pagodas) to purchase Tamul Bibles for the use of the Tinnevelly mission. Tranquebar I think could supply them best. The reverend missionaries there do their utmost in this respect, but their utmost, though very thankworthy, is not enough. The word of God dispersed among those professors of christianity, would bring many children unto God. It would do more than all the catechists together.

Small religious tracts of great excellency are also to be had at Tranquebar.

My wish is to try at Tarruway, where I may do as I please, to raise a small flock of christians that have something of the "powers of the world to come" in their souls; I mean love, which endureth for ever.

To this end, my dear friends, pray that I myself may first be filled with this heavenly grace; for I see more and more, that in practical christianity I have made small progress as yet.

Commending myself to your prayers, and greeting all our brethren at home.

Moodaloor, I remain, &c. &c.
August 23, 1807. W. T. RINGELTAUBE.

EXTRACT *of a* LETTER *from the Rev.* W. C. LOVELESS, *dated* MADRAS, *October* 18, 1807.

THE season of the year again presents me with an opportunity of sending you an account, to the best of my abilities, of whatever has occurred here, connected with the advancement of the Redeemer's kingdom in India, in the furtherance of which, it is my honour and happiness, through your instrumentality, to be engaged.

Appearances in my little chapel in Black Town, are, I trust, still favourable, though not quite so pleasing as some time ago, for I have not quite so many hearers.

O that the Lord may revive and deepen that work I trust he has begun on their minds. I get very little pecuniary assistance from them, for many of them are not able, and others not sufficiently sensible of its obligation as a christian duty. I am afraid to press them, lest it might hinder the work, and especially, as through the scarcity of the season, provisions have been so very high, that little could be expected.

I continue in my situation in the Asylum, and through Divine Goodness, I hope some good has been done in it.

Our new school goes on, I trust, well. We have thirty-two boys, who are educated, free of expence; and fifteen whose parents pay for their education according to their abilities. We have about 250 pagodas in hand, exclusive of all expences, and receive 44 pagodas monthly-subscriptions, besides six pagodas for the education of those not on the charity. Our expenses, exclusive of casual charges, and house rent*, do not exceed 22 pagodas per month. The schoolmaster still continues steady, but the boys need religious instruction, which is not in my power to give, being so much engaged.

In my letter of July last, I informed you that Brother Vos's prospects of usefulness had become very pleasing, after he had experienced much persecution; but I am sorry to add, his hopes of further personal usefulness in Ceylon are all blasted, as he has been obliged to leave the island.

We had frequent conversations together during his short stay here, and I was really delighted and refreshed to hear of the Lord's dealings with him, and the eminent success with which he has been blessed in the work of the ministry; indeed he seemed likely to be very useful in Ceylon, as he has reason to

* House rent has been given free for two years.

believe a divine impression has been made upon the minds of many, which makes it lamentable that he has been removed. In this we have an additional proof of the mysteriousness of Divine Providence; but we should remember that the Lord has promised to make all things work together for the good of his church, which is a source of rich consolation in the midst of every trying dispensation.

I have just received a letter from the Reverend Dr. ——, at Tranquebar, of which I send you the following extract:— "When you write with the next ships, as I suppose, to your dear superiors, the Missionary Society, I beg to assure them of our great esteem, and our grateful acknowledgment of their most agreeable presents. At the same time I request to make my best apology for not having been yet able to answer their most valuable general letter of the 28th Feb. of last year, in a manner as it deserves, and as I could wish, and which I thought at first to answer myself in person. But when it pleased God to prevent the pursuing of my journey by my sickness which you witnessed at Madras, and was obliged to return to Tranquebar, I remained sickly and weak the greatest part of this year, in which I could do but very little, and particularly in the writing way; and though God, has graciously restored my health and spirits so far that I can preach again the precious Gospel of our dear Lord Jesus, I am not yet quite free from the attacks of my head-ache, especially when I continue long in writing letters of any importance."

I feel great consolation from the thought that I am not forgotten in your fervent supplications, and those of many thousands of the followers of the Lamb, in England, which privilege I trust I shall ever enjoy, that I may remain,

Honoured Fathers and Brethren,

Your servant in the Gospel of Christ.

W. C. Loveless.

AFRICA.

EXTRACTS *from the* ANNUAL REPORT *of the* MISSIONARIES *at* BETHELSDORP, *from January* 1, 1806, *to January* 1, 1807.

BROTHERS Vander Kemp and Read expressed, at the conclusion of their last Report, their hope that God would soon enable them to rejoin the congregation at Bethelsdorp, from which they had been forcibly separated nine months.

An account of the retaking of the Cape by the English, and the means afforded these Missionaries for rejoining their beloved charge at Bethelsdorp, is already before the public. See Letters from Dr. Vander Kemp and Read, in No. 17.

They returned again to Bethelsdorp, in March 1806.

"Brothers Tromp and Smit, who reside only occasionally at Bethelsdorp, being convinced that their assistance at this place was not necessary, concerted with Dr. V. and Mr. R. a plan to make excursions into the adjacent countries. Brother Smit, in particular, signified his desire to go to the Kaffres, and spent much of his time in learning that language; but, on application to the landrost and commander in chief for leave, the matter dropped. The brethren Vander Kemp, Read, and Ullbricht, perceiving the execution of this object to be procrastinated from day to day, purposed to embrace the opportunity which the protracted stay of the two mentioned brethren at Bethelsdorp afforded them, to visit other hitherto-neglected, or even unknown nations, on the north of the colony; but this was given up, partly from want of the necessary means to carry it into effect, and partly from a fear of abandoning their duty, by quitting their present station without a more evident call.

"Several of our heathen brethren shamed us by their disinterested zeal, and more spirited conduct. Brother *Kendrick Boezak* went straightway to a kraal of Konga's Kaffres, to whom he preached the Gospel, and was abundantly rewarded by the conversion of a man called Poja, a woman,

and a girl. In another excursion through the colony, his labours were likewise blessed to several individuals of the Hottentot nation. Brother *Alexander*, a native of Malabar, a slave of Mrs. Smith, who according to the rules of our institution was not permitted to reside here, but by accident was detained at this place, was likewise a blessed instrument in the hand of God among our people, being instant in season, and out of season, in exhorting, instructing, and reproving with an indefatigable assiduity. Not less conspicuous were the labours of *Jacob*, a young Hottentot, who being of an indolent temper and slow understanding, during his stay with us scarcely attracted our attention, but having chosen the kraal of David Stourman for his abode, the latent spark of spiritual life kindled in his breast at Bethelsdorp began to shine forth with an uncommon lustre, and broke out in a lucid flame which set almost the whole kraal on fire. From David Stourman's he went to the place of William Welgemoed; from that to another, and in both his zeal was crowned with a similar success. Some of our brethren who have been in these kraals, were struck with the fervour and spirituality prevailing in the conversation and conduct of the new converts, from which (as they expressed it) the torpor and insensibility of the people at Bethelsdorp seemed to differ, as death from life. Jacob spent likewise some months with us, attended by several of his disciples, whose conduct confirmed the mentioned report.

"In the month of May we received a resolution, by which his Excellency declared, that the marriages of our people, solemnized by us at Bethelsdorp, if registered at the court of the landrost of the district, were to be considered as legally contracted, and required no other ecclesiastical solemnization.

"About this time Brother Read constructed a smith's shop, and Brother Ullbricht a carpenter's—the former is the first house in Bethelsdorp built of stone. Brother Ullbricht took upon him the construction of a windmill, which if he shall be able to accomplish, will be an article of great utility to the Institution.

"Though our place, hitherto, has not produced any corn, on account of the dryness of the ground; and our cattle and horses, which are numerous, having destroyed that which the Brethren Read and Ullbricht, and some Hottentots, had sown upon a moister spot; the landrost Cuylar has kindly permitted us and our people for this season to make use of an extensive tract of ground, which his predecessor had prepared for his own use.

" In our former Report we mentioned, that the members the congregation had unanimously declared their convic-on of our beloved Brother Read's call to the ministry be-g abundantly ascertained by the blessing attending his bours, of which they had been witnesses, and therefore shed that their testimony should be formally and publicly nfirmed by his solemn ordination. He was accordingly dained on the 7th of September by Brother Vander Kemp, ter a sermon delivered on Judges vi. 14.

" In this month Brother Vander Kemp experienced ano-er instance of God's preserving care. A heavy frame of ood, which the workmen were raising upon a house which was building, slipt off from the post on which it rested, id struck his head, which was wounded in several places; e blood ran out of his nose and mouth, and a tooth as forced out, but his life was preserved.

" With respect to the state of Christ's kingdom among us, e have reason to lament a very visible decay of spiritual life many, whom, we doubt not, are plants which our Hea-nly Father hath planted, and which never shall be era-cated. Several have been seduced into sin, and it is re-arkable that some of those whom we considered as eminent ove the rest, in holiness of life, have been the most deeply pressed in the mire: not less than nine have been excom-unicated, all of whom, however, except three, we have id the joy of re-admitting to our communion. But besides ese more evident instances of backsliding, we have to be-ail a less obvious, though not less dangerous evil, the want fraternal love, and spiritual conversation—and of this we ave too much reason to accuse ourselves.

" A few of our Hottentot brethren and sisters, deeply im-essed with the fear that God was about to take away his pirit from us, have united themselves, not only to wrestle ith God in behalf of his people, but also to reform their vn conduct, to stand firm against the prevailing stream, and rouse their lukewarm brethren from their sleep. These forts we consider as favourable symptoms of a commencing vival.

" The progress of the conversion of dead sinners has been is year less rapid, and less conspicuous; we can, however, th thanksgiving enumerate *ten* who have been baptized ce March 12,—viz. one brother, and nine sisters; also urteen children, eight boys and six girls. There are be-les these several others, whose conversion seems real, who

are not as yet baptized, from an ill-founded scrupulosity respecting the use of that ordinance, to which they fear they have no right as long as they entertain any doubts about the sincerity of their faith in Christ, evidencing thereby that they are more anxious about the gift of faith, than about Christ himself.

" Many of the nominal Christians have been much enraged at our success among the Heathen. The wife of a farmer of a reputable family, and much respected among her country people, is the first fruits of Christ's victory over this perverse generation in the district of Algoa Bay. Her conversion was striking, and signalized by her conduct towards our Hottentots; she received them most affectionately in her house, at her table, and sat down at their feet to hear the words of life from their mouths. She afterwards came to us and assisted in our assemblies, where the Gospel she heard, and her conversation with Sister Smith, were blessed to her soul. As she possessed no Bible, Brother Vander Kemp gave her a New Testament, the contents of which were sweeter to her soul than honey. It is customary with us that the unbaptized are dismissed from our meetings by the Deacons, when the Lord's Supper is administered; she was very much affected when, on such occasions, she saw herself (though baptized and a member of the Reformed church) shut out with the Heathen, while her soul panted after Christ and his righteousness. But the next week Brother Vander Kemp being informed of this, and considering that there is no Reformed church in the district, presented her as a living member of Christ's church to the congregation, who received her unanimously with joy as a sister, and then she was admitted to the Lord's table. The change of her heart, and her connexion with us, exposed her to much persecution. Her father, husband, sister, relations, and the whole circle of her former acquaintance, united in insulting her in the most excruciating manner, and a plan is formed to remove her to some distant part of the Colony, that she may live out of danger of being more infected by the contagion of Bethelsdorp.

" Sister Smith, finding herself rather infirm, has resolved to return to the Cape; but she has assured us that she does not intend to leave this place till she can commit the direction of the school to a person upon whose ability and faithfulness we may depend. But as we cannot expect that this Colony will afford such a desirable person, we should consider

it as a valuable acquisition, if God would dispose a
ys woman of such a description in Europe to devote her-
f to succeed Sister Smith in this difficult and laborious
k; and we wish earnestly to suggest this as an object of
attention of the Directors in London and at Rotterdam.

(Signed) J. F. VANDER KEMP.
JAMES READ.
J. G. ULLBRICHT.
B. TROMP.
E. SMIT.

EXTRACTS OF LETTERS.

DR. VANDER KEMP *to the* DIRECTORS.

Bethelsdorp, January 31, 1807.

Dear, and much respected Brethren in Christ,

YOUR last letter, of March 1806, I received at Bethels-
p. Your presage that in all probability I should be there,
ing, by a wonderful interposition of Providence, been
lized just eight days before you wrote. The particulars
this unexpected change have been detailed. The present
vernment is, I believe, friendly to the Missionary cause;
t the opposition of its two principal enemies, the clergy
l peasantry, against it, continues so strong, that I should
t wonder if they should, from repeated efforts, extort
m government some measures detrimental to the spread
the Gospel among the Heathen. The boors in this neigh-
rhood try every means to persuade Brother Tromp to take
n him their instruction in a new village, which govern-
nt intends to build for a residence of the landrost. Did
s request spring from a religious principle, and a sincere
ncern for the welfare of their souls, it would deserve the
ention of the Missionary Societies, and might perhaps be
ulged without depriving the Heathen of a teacher. But
fear it is with a view of destroying the work among the
athen, and Brother Tromp is aware of this; therefore we
pe he will not be bewitched by their incantations. The
therland Society has hitherto neglected to provide for their
two

two Missionaries, *Tromp* and *Smit*. This compelled me to supply each of them, twice, with an annual subsidy of 30l. sterling in Cape money, amounting to 211, and 187 R. D. out of your cash. Of this sum I have sent in the enclosed an account to that Society, with a request to reimburse it.

As Bethelsdorp is entirely unfit for agriculture, though it be excellent for cattle, I have, about a fortnight ago, written to Mr. Van Ryneveld (appointed first civil magistrate of this colony) to have his opinion respecting the possibility of obtaining from government either an additional piece of arable ground in the vicinity of Bethelsdorp, or the removal of the whole Institution to a more convenient spot near the Bosjesmans river. I have as yet received no answer, but the landrost Cuylar, who at first approved the above mentioned scheme, is now decidedly against it; wishing the Institution transferred nearer to the Cape, that it may be at a greater distance from the Kaffres, as he does not approve of our having any communication with this people. Notwithstanding this unfavourable aspect of our Missionary proceedings, I have written by the same post for General Baird's permission—1st, For one or two Missionaries to reside in a Kaffre kraal on the right side of the Great Fish River. 2d, For one or two Missionaries to undertake a journey to the Tambouchis, through or round about Kafferland. 3d, For an excursion to the interior parts of Africa, north of the Bamboes Mountains, in order to explore the state of the unknown natives which may be found in those regions.

Some of our converted Hottentots shew a remarkable zeal in exhorting others to faith in Christ. In them this zeal is evidently an extraordinary gift of God's Spirit, and their exhortations are attended with a not less remarkable success. Their external circumstances, as well as their natural and national disposition, seldom permit them to be at home; and it is especially poverty and want of food which compel them to wander about the country, working for their bread. In this manner they are, by necessity, itinerant preachers; but as the same necessity excludes them from instruction in reading, writing, scriptural doctrine, &c. their arguments are uniformly taken from spiritual experience, and want that strength which scripture affords, and in my eye they are valiant champions, but without swords. Could a few of them be enabled, and disposed to receive suitable instruction, God may perhaps intend to do more by them, than by Missionaries from Europe, and with less expense to the Society.

The

rantages of employing some of these men are too
to be pointed out to you here, I will only submit to
ramination a rough sketch of my plan respecting

ey are to be instructed, they must stay a couple of
t home. They may live chiefly by means of cattle,
tly by exercising some mechanical art in their inter-
hours—though it will be a hard matter to dispose a
ttentot to such employments, no less than to keep
home. The name of *Missionary* must be avoided,
would attract the attention of enemies, and be a
nce in their work. They ought to be merely mem-
officers of the church at Bethelsdorp; as to the rest,
Hottentots, though in fact ministers of the gospel.
s at present only one individual (now on a journey to
e), who seems calculated for this work, and willing
e his all to the service of Christ: his name is Kruis-
entioned in several of our Reports as an exemplary
n.

re very much obliged to you for the Evangelical Ma-
you were so kind as to favour us with; as also four
s of the Missionary Transactions. As these pamph-
ng separate, are often lost by lending them out, I re-
u will have the goodness to send them bound in vo-
year by year, that they may be preserved in our li-
r common use. The account in one of the numbers,
be received from Holland, that I had baptized more
0 Heathens, is not correct. During my stay in this
I have not baptized more than 61 Hottentots, viz.
, and 43 women, besides 62 children.

ık our enemies have in view to accomplish their de-
t by expelling us out of the Colony, or by a formal
ion of our missionary work, but by teazing and gra-
onfining us more and more to a narrow sphere of
, in hope that by repeated troubles and vexations we
wearied out, and disposed at length to abandon our
and leave them masters of the field. In this crisis
d be an unwarrantable step to absent myself from
dorp. Pray for us that we may continue faithful to
, through him who loved us.

I am, sincerely,

Your servant and brother in Christ,

J. F. Vander Kemp.

Mr.

MR. JAMES READ *to the* DIRECTORS.

Bethelsdorp, Feb. 10, 1807.

Honoured and dearly beloved Brethren and Fathers in Christ Jesus.

THE Annual Report for last year, together with the letter from our dear Brother Vander Kemp, will give every information of our proceedings here. I could not, however, refrain from sending a line or two, as a token of my sincere affection. You will see, dear Brethren, that the Lord has not wholly left us, notwithstanding our imperfection and deficiency in all things. The Lord shews us that his blessing does not depend upon our faithfulness, zeal, or diligence but upon his own good pleasure. Our circumstances this year have been different from former times, but I cannot say more profitable, either as to our own prosperity, or that of the mission. We thrived more when surrounded with open enemies, who had no restraint from killing us but only from God, to whom we had continual recourse with confidence and could rejoice in tribulation. O what a mercy that "Christ is yesterday, to day, and forever the same;" and that no circumstance can have any tendency to lessen either his love to us, or concern for the welfare of his church—in this is all our confidence and hope.

You will see, dear Brethren, from our Report, that your wish, and that of our people, that I should be ordained, has been attended to. From the first proposal of it I have been silent, wishing to see the hand of God in the disposing of your minds. I was rather reluctant to, than anxious for it; but the necessity and call were so evident, that I could not refuse; praying that God, who I could not deny had given me many seals to my ministry, might give the necessary grace in this important work. When I offered myself to Christ, under the patronage of the Missionary Society, I never thought for a moment of being made an instrument in the conversion of one Heathen; but I thought I could help my Brethren at Otaheite, or Tongataboo, by working at my business—but the Lord's thoughts were not as mine, and to Him be all the glory, for all that has been done. I understand, from Brother Vander Kemp's letter from the Directors, that they wished to know his ideas respecting my undertaking a new Mission in Madagascar, &c. When such a step shall

shall appear to be the will of God, I trust that he will make me ready to follow him in it. It would be very hard, however, for flesh and blood, to leave Bethelsdorp, for the prosperity of which I lie under a thousand cares and fears; but the Lord can provide beyond our expectation. The ties are very strong, but must be broken, when our Redeemer shews that his name can be more glorified in another way. We are using means to get to the Caffres, but it is uncertain whether permission will be obtained. We should like to get Bethelsdorp nearer the Caffres, but this seems to meet with great opposition. The will of the Lord, however, will be done. We hope we shall meet with the same protection and encouragement from the present government, as under that of our late worthy Governor Dundas, whose name will ever be remembered with gratitude by the Missionaries and the poor oppressed Hottentots.

My private expenses are now nearly or quite double to what they were when single, so that this year it has cost me nearly or quite 50*l.* when I used to be able to live for 30*l.* I am under a thousand obligations to the Society for the favours already received, and have no claims for more; but if the Directors would have the goodness to grant an additional sum, it would be very acceptable, and without it I shall not know what to do.

Now, dear fathers, expecting an answer as soon as possible, and confiding in your further care and support—and particularly in an interest in your continual prayers,

I am, with much esteem, &c. &c.

JAMES READ.

From the SAME.

Bethelsdorp, Oct. 3, 1807.

Honoured and beloved Brethren and Fathers in Christ,

IT is merely from a sense of duty, that by this opportunity I inclose a few lines to you, being assured that a letter is always acceptable, however short. Since you heard from us, we have enjoyed many blessings on the one hand, and have had many trials on the other, but of a different nature from what we have been used to. Myself and missionary brethren

(except Brother Vander Kemp, who of late is now and then indisposed) have enjoyed a good state of health, and I at least have only to complain of a coldness of love and zeal, the effect of an old evil nature prone to depart from God.

It has rejoiced me much to find you, dear brethren, pursuing the missionary work with such diligence:—it is no small encouragement to us, to find the hearts of so many of the servants of God burning with zeal for our success, and the hearts of thousands still open to support us. O that we had more zeal, and that we could send you more instances of the Lord's converting grace to rejoice your hearts. Although we have at present great reason for humiliation before God, yet we have reason also to bless him for the steadfastness of many who have believed, and who bring forth fruit unto God; and now and then, we have instances of awakenings, which give us hope that He has not forsaken us.

We have had a severe attack of the measles, which has carried many of our people into eternity:—since then we have had severe fevers, which have, however, not taken off more than two or three; the rest are recovered: the distress has been very great. Our dear mother Smith has been exceeding useful in these circumstances; and it occasions much grief that she has resolved to return to the Cape. The knitting school under her care has succeeded extremely well, but we fear it will not prosper in her absence, so that a person from England or Holland would be exceedingly acceptable.

Brother Vander Kemp confines himself at present much to his pen; he has finished his work on the Epistle to the Romans, entitled "The Odyssey of Paul," and sent the last number to Holland some time ago. He has lately finished a considerable work upon Midwifery, for the use of Bethelsdorp. I hope the Lord will continue him still long amongst us, as a blessing to his cause.

About a month ago I visited the kraal of the Kaffre Captains Zambic and Zazoe, and brought with me back the son of Zazoe, to complete his education with us. He begins to write an excellent hand, and read pretty well, and speak good Dutch. Brother Smith has been a few weeks at the kraal of David Stourman to dispense the word of life, and we intend to supply it by turns: there are many whose hearts seem open to receive the Gospel. I have continued going every two or three weeks to Fort Frederick, but have not seen much effect of the word upon the hearts of sinners, except

ıt a desire to hear, and a thirst for books, which excited
to beg of the Directors, by means of Brother Vander
mp, some Bibles and tracts to distribute among them.
Now may the Lord Jesus be pleased to make you more
l more useful in spreading the savour of his name to the
ls of the earth.

Your most affectionate
Unworthy servant
And son in Christ Jesus,
JAMES READ.

From the SAME *to* MRS. WHITAKER.

Bethelsdorp, Jan. 23, 1807.

My very dear Friend,

'ou will no doubt have heard, long before this, of our
rn to Bethelsdorp. We have reason to bless the Lord,
, notwithstanding our deadness, he continues now and
ı to give a blessing to his word, although not in that de-
: as appeared in former years. Some of our Hottentot
hren make considerable progress in experimental know-
ge, especially our brethren Boezak and Kruisman: the
s and graces of the latter begin so to shine, that if they
tinue, we shall find ourselves called to propose him as a
ow missionary; he is about 21 years of age, begins to
l and write pretty well—his views of the doctrines of
:e become very clear—"Free grace! free grace!" he
n cries, "must bring me to Heaven." Our dear mother
th is no small blessing to the mission; she may indeed be
to be a burning and shining light:—she has a school of
: 30 Hottentot girls, who have been taught to knit stock-
, &c. and from the profits, she is raising a considerable
l for their benefit.

he Caffres begin to manifest a strong desire for instruc-
, especially those on this side the Great Fish River, but
door is yet shut.

ur religious services go on as before. Morning service
ns at sun-rise—the bell is rung, and we assemble; and at
n o'clock in the evening. At ten o'clock the school be-
. I have between 20 and 30 who read exceedingly well

in the Bible. On Wednesdays and Saturdays, Brother Vander Kemp catechises both young and old. Sabbath forenoon, a sermon is preached by one of the brethren in turn. At half past two o'clock we assemble again for an hour, when each brother has an opportunity to speak from a Psalm, &c. This was introduced merely that our Hottentot brethren might have an opportunity to speak in public. When this is done, those who are not members withdraw, and our love-feast begins—after this we administer the sacrament of the Lord's supper. We have in general about 40 members present.

I ride generally on Sundays once a fortnight to Fort Frederick, to preach to the troops, but I find sometimes difficulty in expressing myself in English, as I hear and speak nothing but Dutch.

Oct. 2, 1807. We are still enabled to go forward in our work; although the enemy has been trying by several means to undermine it, our God has frustrated his schemes, and made us more than conquerors. The Lord seems to have given us a friend in Lord Caledon, the present governor Poverty has been, and still is, so great, that we fear some have died of hunger; we have done as much as we could to help the people, but provisions are so scarce and dear that we could not help them much. I have been without bread for a long time, nor expect to get any for three or four months; nor have we any vegetables, owing to the barrenness of the soil. We have again solicited Lord Caledon for a more fertile spot for our institution, but have received no answer: but from a friendly letter of his to Dr. Vander Kemp, we have no doubt of obtaining it, or an additional place to the present for growing corn, &c. Our houses, which are merely of reed, begin to fall about our ears, as does our church also; and we are reluctant to incur any expenses till we know where we are to settle. But we have trials more severe. Some of our baptized are unruly, from the temptations that surround us. Others, however, remain as trees of righteousness which the Lord hath planted, and bring forth much fruit. The work of conversion does not go on so rapidly as at first, but there are many, I believe, longing for Christ.

Brother Vander Kemp and I are looking out for the way of God, perhaps to another people, but are in the dark, and as yet have not liberty to leave Bethelsdorp, and especially not both at once, and we are loath to separate. If a plan sent to Lord Caledon is approved, we shall directly want more missionaries,

sionaries, and we shall wish to have them from England. e intend, with the will of God, to establish weaving, and build a mill or two for the benefit of the institution—but ere to find a mill-wright we know not.

I have taken the liberty to request Mr. Langton to try to lect a few books among our friends, towards forming a li- ry for Bethelsdorp. I have taken two lads to give them ne instruction in the smith's business, as much as I am e; but find a want of files, and many other articles.

Now that we may fight the good fight of faith, and be nd faithful unto death, that we may all receive together crown of life, is the earnest prayer of,

Your very affectionate friend, &c.

J. Read.

From the Same *to* Mr. Langton.

Bethelsdorp, Oct. 1, 1807.

My very dear Sir,

I am happy to hear, not only from you, but to learn from Magazines and Missionary Transactions the prosperous te of the Society. And it is our wish and prayer that it y be the means of spreading the glorious Gospel over the ole world. The steadfastness and activity of the mission- es cannot fail to encourage and animate the Society; and the other hand, the steadfastness and activity of the So- ty cannot fail to encourage us in all our trials; so that we th live, when both stand fast in the Lord. Great are the mises, and faithful is the Lord to fulfil them: and if no- ng more than what has been done in South Africa, all the penses and trouble of the Society would be amply reward-

As the time of preparing our annual report is near, I ll give no particulars of our institution. The four con- ted Hottentots you allude to, as mentioned in a former port, have (as is too frequently the case) lost much of their st love, but are living monuments of the grace of God. other Sampson has acted as deacon last year, and Brother pido this. Brother Boezak has been some months, against r wish, shooting elephants; but we hope he is even in that ration useful. We have of late no new instances of con-

verting

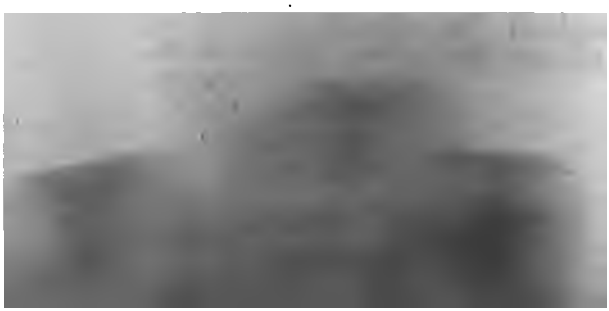
verting grace; but a still work seems to be carrying on in the hearts of several of our people. A brother of Hendrick Boezak has been added to us this year. He was, formerly, not only a notorious drunkard, but has been famous with the farmers in their expeditions against the Caffres, Boschemen, and Hottentots:—and even when they attacked Graaf Reinet he was one of the chief, who was firing at us for two or three days, so that our lives were in danger. He came to us the beginning of last year, with a tolerable stock of cattle, but was not many days before he set off again, as he could not have his fill of sin with us, nor could he bear the faithful admonitions of his brother. He, like the poor prodigal, soon wasted his substance, for brandy, at a neighbouring farm-house; and after finding no succour, or even safety, among the farmers, he returned to us, and was not long with us, before a wonderful alteration was visible in his conduct; and this, as we hoped, and still wish to hope, terminated in a real conversion to God, and upon this he was baptized, and received as a brother amongst us.

Many of our baptized cause us much joy, but we have a few who occasion much grief:—we have, however, great reason to bless the Lord for his goodness toward us, and to trust him for his further assistance.

We have begun the formation of a library for the use of Bethelsdorp, and Missionaries, in our part of Africa. Brother Vander Kemp has written to the Society for a collection of books upon many subjects. And you, dear Sir, could perhaps be able to procure a few among our dear Hackney friends; I am sure they would be willing to make a small sacrifice for that purpose: if each of our friends should give only one, the collection would be considerable; the language or subject is of no consequence. The forwardness of our Hackney friends upon all such occasions, and the impoverished state of our poor people, have sometimes almost induced me to ask a few presents of old clothes, &c. &c.

I remain,
Dear Sir, yours, &c.

J. Read.



From

From Mr. I. J. KICHERER, *to the* DIRECTORS.

(Translated from the Dutch.)

Graaf Reinet, January 8, 1807.

Dear Brethren,

Long before the reception of this letter, you will have learned in what a miserable situation we found the congregation at Zak River, which became worse and worse during our stay in that place; so that all our attempts to ameliorate it proved fruitless. This was occasioned, chiefly, by the continual drought, and the violent robberies of the Boschemen. Many of the people had been already compelled to take refuge in another place, and the remainder seemed ready to perish for want of every necessary of life; we tried our utmost endeavours, always in hope that the Lord might be pleased to give us the means of keeping our dear congregation at that place together; but alas! every effort was vain. We were utterly unable to provide for them, and our prospects became darker and darker. God knows what ardent prayers we offered up daily, to be enabled to remain upon this spot, formerly so much blessed, which was dear to us above all others. Our wants increased, so that our poor people were on the point of perishing, and we also were unable to provide for our own necessities; neither cattle nor corn was to be bought at any price, partly on account of the scarcity that every where prevailed, and partly because we could not send for it, for fear of being plundered by the Boschemen, who had already murdered two of our baptized Hottentots. Under these difficult circumstances, I accepted a situation, which has been mentioned, wherein I shall have opportunity of becoming not only useful to Christians, but also to a great many heathen, who are likewise longing for instruction. This however did not remove the difficulties of the congregation at Zak River. But it had this effect; my two brethren, together with our people, determined to follow me to the district of Graaf Reinet, because no way of deliverance opened before our eyes; but this could only be done with an intention to proceed, afterwards, to such a place as might be thought convenient, and act as we had done at Zak River.

By the grace of God, we are now at Graaf Reinet; and for this have every reason for thankfulness. The greatest part

ther Kicherer, and his wife, who behave as a brother and sister to us, and take care for us. O that I may be more thankful to my dear Lord and Saviour, for his faithfulness and wonderful goodness! Help, my dear brother, to pray, to thank for me: I can do nothing without the spirit of Christ. Many times I spake with our Brother Kicherer about all the dear friends, (with tears in my eyes I must confess it). Chiefly it grieved me when I recollected the last farewel at Mr. Hardcastle's, then I sink away. O what shall it be, when we meet one another again in heaven, when never shall have place a separating!

O be so kind to give my affectionate christian love to all the dear brothers and sisters with whom I have had the honour to converse. O what wonderful love feel I for them!

Now farewel, my dear brother; remember me, I hope to remember you in particular at the throne of Grace. The Lord God dwell in your house, in your heart, in the hearts of your family, and make all things well.

I am, dear Sir, with much esteem,
Your affectionate sister in the Lord Jesus,
MARY VAN ROOY.

P. S. Thousand thanks for your pictures: I was very glad to see you again. John and Martha give their kind respects to you, and all the friends.

Erratum.—Page 154, line 30, instead of *The Odyssey of Paul*, read *Theodicæ of Paul.*

NAMACQUA MISSION.

TRANSLATION *of a* LETTER *written in* GERMAN, *from the* MISSIONARY ABRAHAM ALBRECHT, *dated* CAPE TOWN, *March*, 1807. ADDRESSED *to the* DIRECTORS *of the* MISSIONARY SOCIETY.

I beg leave to inform you that I left my dear brother on the 17th of December, 1806, in the Great Namacqua country, and set out for the Cape, to procure the necessary articles for the support of our mission.

Before we parted, we commended each other, by confident prayer, to the almighty protection of God; and to his mercy I owe it, that I safely arrived, on the 7th of February, in the colony of Fulback, formerly called Rodesand. On my journey I experienced, to the praise and glory of God, that the heart of all men is in his hand, as the rivers of waters, and he turneth it whithersoever he will.

As far as the colony is inhabited by Christians, I must acknowledge that every where I met with great attention and kindness; and shortly after my arrival at Cape Town, I had the pleasure to receive your welcome letter of the 14th of July, 1806, which proved to me like fresh water to a thirsty traveller, when I perceived from it how closely you are united with us in spirit, and how often you intercede at a throne of grace in my behalf, and that of all the missionaries. And, indeed, when my mind was greatly troubled, so that I hardly knew what or how to pray for myself, the supplications of others have been answered by the Lord, in delivering me out of many distressing circumstances.

You will learn from our journals, that our poor labours among the heathen are crowned with a blessing. We have proceeded further into the interior, and are now fully engaged in the midst of the Great Namacqua nation. Besides this,

this, we have also other Hottentots under our instruction, who having formerly served among Christians, are distinguished by the name of *Oorlam*. Thus our mission is daily increasing by the goodness of God, so that there is plenty of work, not only for ourselves, but for many other missionaries, whom we should most gladly receive, provided they were men willing to lay themselves wholly out for the cause of God, who would not mind fatigue and trouble, and felt determined even to sacrifice their own lives.

A missionary who is called upon to labour among such barbarous people, must expect far greater difficulties than he can imagine at a distance; but, blessed be God, I can add, from my own experience, that one wholly devoted to his God, and sincere in his intentions, may rely upon the most especial protection and delivering mercy of his God, whose promises are Yea and Amen.

I was greatly rejoiced to be informed, by your letter, that the missionary cause still flourishes. Surely the Lord carries on his great work; and the time will come that it will completely triumph all over the world.

May the Lord dispose the hearts of those whom he has blessed with affluence, cheerfully to bring in their mite into the treasury of God, that many a heathen nation may be blessed with a heavenly benediction.

You wish us to send every quarter an extract from our journals. With this we would cheerfully comply if practicable; but living so far northwards in the country, very few opportunities occur for a safe conveyance of letters or journals: however, no opportunity of this kind shall be lost by us.

On the 4th of March I went to Mr. Fiscal Reigneweld, to make him a short report of our labours among the heathen. He wished us to settle, with all our people, in the vicinity of the colony, where government would readily grant us a district sufficiently large for their support. I replied, that the heathen under our instruction were greatly attached to their own country; that they would not leave it, nor suffer us to leave them.

At a subsequent interview I presented the Fiscal with the following statement of our mission, drawn up at his request:

1. The present temporary residence of the missionaries Ch. and A. Albrecht is in the great Namacqua country, near the well called Warme Bad, to the west, one or two days' journey from the Orange River.

2. The

2. The Namacqua nation is divided into several kraals, listinguished by different names. Those among whom we hiefly labour, are called Z't Kaminaguas, which is properly he name of their captain; but all the kraal are called after im. From among this tribe about 300 are under our instruction.

3. Besides them, about 200 Oorlam Hottentots are attached o our mission.

4. There are also some River Hottentots belonging to it.

5. During our stay in this country we exerted ourselves, to he utmost of our power, to find out a spot proper for cultivation, to settle there with our people; but we did not succeed. The fertility of the Namacqua country chiefly depends on the thunder showers; and the scarcity of water is very great. But a short time before my setting off for the Cape, ome Namacquas, who had been at the western sea-coast, informed me of their having met there with large wells, and a far more fertile country; and all our people declared their willingness to accompany us to the western coast: at the ame time they entreated us not to leave their country, being lesirous to retain in it the great and important word they had eard from us.

6. Our fellow-labourer, John Sydenfaden, resides at the ell called Herrigewis; and, according to his last letter, he abours with a blessing among the heathen. His residence s one day's journey from us.

On the 6th of March I again waited upon Fiscal Reigneveld. He repeated his wish that we should go, with all our people, into the vicinity of the colony; and that government would give land sufficient amply to support us all. I replied, hat willing as I felt to obey the orders of government, yet I was fully persuaded that our people never would leave their country.

The Fiscal said, the reason why government wished it was o prevent the alarming increase of Mahomedism; and then lismissed me, saying he would present my memorial to the general, to which I should receive an answer before I left Cape Town.

Our journals I have given to the South African Society, who will send them by the next ships.

Finally, I must acquaint the Society that our mission, in so distant a place, cannot be supported at a small expense. First, we must support so many people of our own to conduct us through the desert. Secondly, we must be supplied with oxen

oxen and wagons, and other necessaries, for the subsistence of the mission. If this be granted, I believe that our mission will extend further and further; and thus a way may be opened for introducing the word of life to several nations.

To conclude, I am, with the highest esteem,

Your devoted servant,

ABRAHAM ALBRECHT.

OTAHEITE.

EXTRACTS *from the* JOURNALS *of the* MISSIONARIES.

(Continued from No. 17. Page 55.)

The following Extracts chiefly relate to extraordinary occurrences; the detail of common affairs being, for the sake of brevity, omitted. It was thought, for instance, unnecessary to give an account of the manner in which every Lord's Day was spent; or that the Missionaries, from time to time, preached to such natives as were willing to hear them, at Matavai or its neighbourhood. Extracts from the Journals of the brethren on their preaching *journeys will follow.*

Monday, September 2, 1805. About two years ago the brethren, Elder, Wilson, and Youl, had, by hard labour and much expense, cleared and enclosed a large piece of ground on the sea side, about a mile to the eastward of our dwelling, and had planted it with cocoa-nuts, procured from a great distance, and also with some oranges, citrons, and lemons, which were all in a very flourishing state; to-day it was found that some of our neighbours had set fire to the grass a few yards to the windward of the enclosure, which quickly caught the fence, and entirely consumed it all around, together with almost the whole plantation; for out of about 600 plants, there are but very few remaining, and those greatly scorched. There is great probability that it was done designedly, but for what purpose we know not: had it been done to a plantation of the natives themselves, it would have caused no small stir among them.

Tuesday, September 10. In the evening the brethren met to consult what was to be done in consequence of the cocoa-nut plantation being destroyed, and of the propriety of acquainting the king with it. We think it was been done designedly, from motives of jealousy, lest the land should become our's. Some thought the king ought to be acquainted with the affair, and requested to punish the offender; but on putting it to the vote, it was carried in the negative.

Wednesday,

Wednesday, October 9. There is a report in our neighbourhood that a sick young man, some weeks ago, was actually buried alive: he was a native of Raeatea, and had been for a considerable time about our dwelling, and frequently employed by some of the brethren; but some months ago he was taken ill, and then generally staid in a hut near our dwelling, where he was fed by our boys, and some of the brethren paid attention to him, gave him cloth to cover him, and persuaded him to stay here, as he would be better attended to than at a distance; but he would not consent—went off to some of his acquaintance inland, who, probably, being tired of him, went one day and dug a hole, which he saw, and inquired what it was for? They bid him hold his peace; and soon after put him into the hole alive, and covered him with earth.

Tuesday, October 15. It appears that the young man, mentioned on Wednesday last, was persuaded, by the man that dug the grave for him, that he was going to be taken to the sea-side, that he might be bathed; to which he willingly agreed, and strove to get upon a board to be carried between two men: but in going towards the sea, they took him to the hole they had already prepared, and put him down; and when he struggled against going into the hole, they beat him, and afterwards covered him with earth. A woman, that was on board a canoe at some distance, heard him crying out that he was going to be buried alive.

There is at present another young man, now at our dwelling, who was appointed, it is said, to be buried a week ago.

Monday, October 28. Yesterday, in the time of morning service, (as we suppose,) our gardens were again robbed of about twenty good pine apples that were full grown, but not ripe. Several of the brethren have also lately lost a number of pigs; but stealing from us is reckoned a matter of little consequence, and our losses afford the Taheiteans a subject to laugh at; yet when it occurs among themselves, it is frequently followed with most serious consequences.

Last week the people in this district took arms to make war upon another for pig-stealing, which was, however, prevented by the interference of some of the chiefs, and by having the property restored.

The brethren Bicknel and Wilson, in the forenoon, set off on their intended journey around the island to preach to the people; they proceeded as far as Hapyano, when they discovered a sail making towards Matavai, which caused their return to hear the news. This vessel proved to be an American.

Tuesday,

Tuesday, October 29. The American brig is called the Taber, of Providence, Captain Sowle; this vessel was in England and Holland the last year.

Saturday, November 2. The Taber sailed with a fine breeze, and was soon out of sight. There is one Englishman left by Captain Sowle, in consequence of some quarrel they had on board. The armourer that left the Myrtle is gone in this ship, and also four natives. A short letter was sent with Captain Sowle to be forwarded to the Directors of the Missionary Society.

Some necessary articles, to the amount of 51*l.* 0*s.* 8½*d.* were purchased of Captain Sowle, for which a bill was drawn on the Society.

The following articles Captain Sowle made a present of, in the name of his owner, John Innis Clark, Esq. of Providence.

Five small cakes of shaving soap; a little thread, &c.; about seven pounds of tea; a box of figs; thirteen bottles of Madeira, and twelve bottles of claret; seven bushels of grounded wheat, unsifted; some corks, and four bottles of essence of peppermint.

The flour and wine were peculiarly acceptable, and could scarcely have come in a better time, for we had wine just to suffice for one sacramental occasion, and should not have had that, had it not been mixed with water the two or three last times; and as for the flour it was of great value to us, at this time food being very scarce almost all over the island.

The captain made a present of the white wine, wishing it to be given a bottle for each man, which was done, and also one for each of the women; the rest was kept for sacramental use.

Monday, November 4. Several of the king's servants are come over from Eimeo; they report that on Tuesday last a young man was killed there for a sacrifice, and that several more are to be killed before the king comes over. Great preparations are carrying on both in Taheite and Eimeo for the transporting the great god *Oro* to Toutera in Taearabu, where he is to be deposited.

The king has sent by his servants several notes to some of the brethren, desiring that melons, pine-apples, limes, and pumkins, may be sent him. He has at this time written in the Taheitean language, and both the spelling and writing are pretty good.

Wednesday, December 4. Brother Davies went towards One Tree Hill, and in Teauru catechised twenty-seven children.

The king sent letters to several of the brethren; they are in the Taheitean language, and very well written. It is pleasing to observe the rapid progress he makes in his knowledge of writing and spelling.

Tuesday, December 31. Thus are we brought to the close of another year, a year in which we have enjoyed much peace and tranquillity, have been surrounded with many mercies, and have had many privileges on these heathen shores, which we desire to acknowledge with thankfulness of heart. We have also enjoyed many opportunities of making known the precious truths of Christianity to the inhabitants of this island, and those of Eimeo; but, alas! apparently to little purpose; some increase of religious knowledge, it is probable, there has been; yet what is known continues barren and unproductive of any good, or at least we must say, that if the judgment of some be convinced of the excellency of our religion, their hearts and conduct continue unchanged, notwithstanding all they know.

Saturday, January 18, 1806. Our neighbours carry their affectation of the European dress so far, that they would give almost any price for an old black coat, or blue coat and shirt; and no man thinks he can go before the king with any appearance of consequence, on such a public occasion as the present, except he has a musket, a coat and shirt, or at least a coat to accompany his musket.

Monday, January 20. It being the Society's opinion that it was proper the brethren should publicly congratulate the king on his safe return to Taheite, this morning nine of the brethren went down to Nanu for that purpose. The king and his mother Edea seemed glad to see them; he gave orders for killing and dressing a pig for them; also Edea and Otehe dressed another. The king looks pretty well as to health, but the queen is very poorly. He informed the brethren that in about four days he intended to come to Matavae, and intimated that he wanted some property. He said also that he wished a plastered house to be built for him at Matavae, that he might have a place of retirement to write, &c. The brethren told him that when he would come to Matavae, he would have an answer concerning these things.

Monday, January 27. In the forenoon the king and his retinue arrived; he had delayed his coming till our Sabbath

as over, knowing that we did not like to be disturbed on hat day. The queen, also Edea and Otehe, arrived. The od Oro and his human sacrifices were brought up, and deosited for the present in the king's Marae at Hete-Mahana. he king brought a present to the Society of twelve hogs, ost of them good ones, as also a great quantity of cocoa uts. Edea and Otehe brought four good hogs, and a numer of cocoa nuts. Soon after the king landed he sent for ome of the brethren, and desired we would ask his mother hether he might enter our house or not, and to do this as rom the Society, and not in his name. The like request he ade to the brethren when they were down in Para, on Monay last, and they had inquired of Edea, and she seemed to onsent, but he being eager for coming into our house, and ot satisfied with her answer, wished her to be asked again, hich the brethren did, and she gave her consent. Soon after he king came, and entered several of our upper apartments; his was the first time of his coming under our roof, which e might not do before, without making our house, and every hing in it, sacred; but whether he is so far freed from his ormer shackles, or whether to gratify his desires, some things re dispensed with, we know not; however, the house of Brohers Eyre and Henry is exempted still, as well as the lower partments in the big house. The brethren made him a resent of the things agreed upon, and also to Edea and Otehe of a dozen pair of scissars, and a case of razors.

Tuesday, January 28. Much noise and confusion about is from the strangers, the Areoes, &c. The god Oro, that vas brought up yesterday, has five other gods to accompany im to Taearabu, and then Oro is to be left there, and the thers returned to Eimeo. Oro is in his house upon a sacred anoe; in the same house is also the *Too*, or image repreenting Ohero one of the gods. The *Too* of each of the ther gods is wrapt up in cloth, and placed on separate anoes, covered with thatch of fara leaves; their names are 'ane, Temeharo, Ruahadu, and Huae-maà—the two last are Alua-mao, or shark gods. The putrid carcases of the nen offered to Oro are hanging up in long baskets in the branches of the fara trees, about the Marae. There are three of them, one from Eimeo, one from Faa, and one that Teohu brought. When Oro arrives in Taearabu there will be, it is said, three other men killed and offered before the prayers are ended.

Thursday, January 30. The king, after dining with some of

of the brethren at our house, set off for Pare with all his attendants, the people of that district having prepared to feed him and his company, and to bring their Tehe's, or large presents of cloth. In the evening some cloth was sent to us, and a little hog, as a present for King George. This is a ceremony observed on all public occasions, when the names of the principal chiefs are called over one by one, and something given for each; so when the names are called, somebody answers and receives the presents, and ever since the time of Captain Cook, it seems the name of King George is added to the number, and when his name is called, if there be any Englishman present, he is to answer and receive the acknowledgment or present; if not, it goes to the natives.

Friday, January 31. The garden for some time has been exposed to destruction, by hogs, goats, &c. There has been a tolerable supply of pine apples; about 300 were gathered within the last six months. Some pumkins have been gathered, but many destroyed; a few Rio Janeira beans, some mustard seed, and a few sweet potatoes.

Friday, February 14. In the morning the king and his attendants set off for Pare.

Tuesday, February 18. Received the following note from Brother Jefferson.

"Brethren,

"Finding myself quite incapacitated, through bodily infirmity, from attending in a satisfactory manner on the duties of Chairman of the Society, I once more take the liberty of resigning my office.

"I remain, Brethren,
"Your's affectionately,
"JOHN JEFFERSON."

Saturday, March 1. About noon there was a cry of a ship, and about 4 P. M. she anchored in the bay. She is the Lucy of London, Captain Ferguson; is a privateer, and has been on a cruize off the coast of New Spain, and touched here in her way to Port Jackson. Several of the brethren went on board, and in the evening the captain and some of his officers paid us a visit on shore.

Sunday, March 2. Began the day as usual with a prayer meeting. In the forenoon Brother Eyre engaged, and read a sermon of the Rev. Mr. Burder's, on Titus ii. 11, 12; and Brother Youl administered the sacrament of the Lord's Sup-

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per. Captain Ferguson, his first mate, the surgeon, and another gentleman, with five of the seamen, attended service. In the afternoon Brother Henry preached from Eph. ii. 13.—Two officers and a gentleman attended service.

Monday, March 3. We are informed that the Lucy left England about fourteen months ago, and has been cruizing in the Atlantic with success; she doubled Cape Horn about July or August, sailed along the coast as far as the Bay of Panama, but met with nothing of consequence. She touched at the Marquesas, which she left on Saturday week, and left on shore at the island at Nugaheva seven mutinous persons, who had formed a conspiracy to take the ship, and put the officers to death. The captain says that one object of his calling here was to inquire after a South Sea Whaler called the Minerva, whose crew mutinied, took the ship, and murdered the captain; but some few that did not join them were put into an open boat, as Captain Bligh was by the crew of the Bounty; these were providentially picked up by an English ship, but what is become of the Minerva and the mutineers is not known.

Friday, March 7. This morning, or last night, three of the Lucy's men ran away, but were soon caught and plundered by the natives, the king having sent a party for that purpose.

Saturday, March 8. The Lucy intends to sail to-morrow morning. Received articles from Captain Ferguson to the amount of 41*l.* 18*s.* 6*d.* for which we gave a draft on the Rev. Mr. Marsden.

LETTER *from the* MISSIONARIES *to the* DIRECTORS.

Matavae, Taheite, March 8, 1806.

Honoured Fathers and Brethren,

Our last, dated November 2, 1805, was per favour of an American brig; by the way of India, this is by our usual route of Port Jackson. It is but a few days back since the Lucy privateer, belonging to London, called here on her way to the forenamed port; by her we have transmitted to you, through the medium of his Excellency Governor King,

King, Journals from July the 29th, 1805, to this day. As our Journals contain the necessary intelligence concerning our affairs, they supersede the necessity of enlargement in this letter, especially as we have nothing more favourable to say in respect to the mission: and having explained at large our views and circumstances in our letter of July last, shall only add, that we rejoice to hear that our native country is relieved from the alarms of a foreign invasion, with which it was so recently threatened; and we shall be very happy to have the pleasing account that peace is once more established in England and throughout Europe.

We remain,

Honoured Fathers and Brethren, &c. &c.

JOHN DAVIES, for the Society.

Sunday, March 9. Brother Shelly and family took their leave of us, and went on board the Lucy, which, about an hour after, sailed with a fine breeze, and was soon out of sight.

Monday, March 10. Very warm weather. The Lucy left here three men at their own desire; one of them formerly belonged to that South Sea Whaler that took Mr. Crook home from the Marquesas; he had staid on the island of Nugaheva ever since that period; but being frequently in fear of his life, he desired Captain Ferguson to take him on board, which he did, together with the woman he lived with, and a fine child he has by her; as also another elderly woman that accompanied them. He had requested a passage to Port Jackson; but on seeing this place, and hearing more of Port Jackson, he altered his mind and desired that himself and family might be left here. Two Taheiteans went away in the ship, one as a servant of Brother Shelley's.

Tuesday, March 11. Received the following note from the king. In English thus:—

Friends,

Give me the room above; the room that belonged to Mr. Shelley, give to me for a writing place. Let the room below be for Tessier, and that above for me. If all agreed to by you, make up this my speech; if agreed by you, write that I may know your speech.

POMARE, King.

(To be concluded in our next.)

LETTER

FROM

POMARE, KING OF OTAHEITE,

TO THE

MISSIONARY SOCIETY.

'OMARE, the King of Otaheite, who has long been
e habit of visiting, and familiarly conversing with, the
h Missionaries at Matavai, in that island, has assi-
ly applied himself, for a considerable time, under their
ion, to attain the art of writing, which at length he
:quired.

etter having been sent to Pomare by the Directors of
[issionary Society, the Missionaries carefully translated
d laid it before him. The following answer, in the
tean language, was composed entirely by himself; it
ıen translated by the Missionaries into English, which
ation was copied by the King.

e *Fac Simile* annexed is an exact copy of his English
and may be considered as a literary curiosity.

The

d have nothing at all more to ask
ive to instruct Tahete, tis what
'a common thing for people not
but your object is good, and I fully
st off all evil customs.
no lie, it is the real truth –
te, I have done
at I may know what you hav

life and every blessing,
I also live and may Jehovah
ve us all –

Pomare King of Tahete

ionary Society
London

MISSION

TO

OTAHEITE.

EXTRACTS *from the* JOURNALS *of the* MISSIONARIES.

(Continued from No. 19, Page 174.)

IN the evening the brethren met to consult what answer to give, and it was thought necessary to refuse, if we possibly could, without giving offence; not only because the room had been already given up to Br. Tessier, and he had taken possession of it yesterday, but also because if we comply, we think some evil consequences will occur, and many inconveniencies cannot be avoided: we shall constantly be disturbed by a number of people that come to the king upon business; they will have their messes of food in and about our house, and will leave all their dirt and litter behind them; they will trample our gardens under their feet, and any fruit that is growing they will either ask for, or otherwise take away.

Some months ago the king had desired a house to be made for him according to the English fashion, but when he came here he made no mention of it; many of the brethren would recommend that to the king's consideration again, and would willingly assist in putting it up; but it is thought he wants to be in our large house rather than in a little one of his own.

Thursday, March 13, 1806. Sent the king the following answer.

May you live, O King.

This is our speech: we are much disturbed by noise of people, every room is so disturbed: there is also much dirt brought here in the time of eating food, and it will not be cleaned by

EDINBURGH ... PHILANTHROPIC REPORTS

Wednesday, April 9. In the afternoon had a meeting to read our Taheitean English Vocabulary. It is proper to observe, that our meetings for the purpose of collecting, in alphabetical order, all known Taheitean words, commenced in March 1806; from that time we have in general met twice a week. We have paid a native for attending our meetings, in order to ascertain the proper pronunciation of every word which we have written down, according to our new alphabet, as also its corresponding English, and its various significations. We have now gone through the alphabet in that manner, and to-day began to read what is put down, for the purpose of farther correction.

Our present collection amounts to 2,100 words, exclusive of 500 names of trees, plants, fishes, birds, insects, &c. There are also several 100 more of names, expressive of the qualities and states of bread-fruit, plantains, cocoa-nuts, &c. &c. It appears that the Taheitean language has been much mistaken by Europeans in general; all the vocabularies we have seen are essentially deficient and erroneous, not only in the spelling and signification of words, but in all the fundamental principles of the language. It has been represented as uncommonly easy of attainment; but we know the contrary, by long experience. In respect to some of the common occurrences of life, we allow that an European of ordinary capacity may soon make himself understood; but in respect to such a knowledge of the language as is necessary to convey instruction, it is far otherwise.

The Taheitean language, as may be justly expected, is destitute of all such words, common among civilized nations, as relate to the arts and sciences, law proceedings, trade and commerce, and most of those made use of in theology, &c. &c. But when we view it as having a relation to those objects that are known and in use among the natives, the language is full and copious. Its radical parts, or those words that are simple roots, are only a few hundreds in number; yet these, few as they are, may, by the help of prefixes and affixes, be easily multiplied to 5000 or 6000, so as to express, with much precision, any idea commonly occurring to a native's mind.

The greatest difficulties for attaining this language, arise from the vast number of words that are nearly the same in pronunciation, but widely different in sense; from their different way of forming their sentences from what an European would naturally do; from their manner of confining a word or term

Monday, 21. The salt-pan has been put up again, and several of the brethren intend farther trial at boiling salt.

Brother Hayward is something better, but his foot has a great swelling still.

Last week a young woman was brought to bed in a neighbouring house; a fine boy was born: her husband, as also the mother, (as they pretend,) wanted to save him; but another woman, who lived in the same house with her husband, barbarously murdered the infant, and buried it in a hole.

The queen is again pregnant, not by the king, but by one of her attendants, and therefore her infant no doubt will be destroyed as soon as born.

Monday, May 5. It is said that a great number of people died suddenly the last week in the Aemeo camp at Nanu: this is attributed to the immediate hand of God; and the Aemeons are apprehensive that it is the consequence of offending either the gods or the king, and therefore yesterday, according to the usual custom on such occasions, sent their *tara-ac-hara*, or atonement, to the king and the gods.

Tuesday, 6. Held our monthly prayer meeting at the usual time.

In the evening the brethren met to choose a secretary and president for the ensuing quarter, Brother Davies having declined. Brother Youl was chosen in his room for the former, and Brother Eyre for the latter.

The brethren unanimously agreed to set apart next Friday as a day of fasting and prayer; to humble ourselves, because of our unfruitfulness, and the little success that hath hitherto attended our labours among the Heathen; to implore pardon of our sins, and that the Lord would vouchsafe to grant unto us his gracious presence, and succeed our feeble attempts to bring some of these Heathen to a saving knowledge of himself.

Wednesday, 7. Last evening a man came from the king, with a report of a ship being at anchor at the southernmost part of Taearabu; to-day the information being somewhat more satisfactory, and some of the brethren thinking she may have some letters or information relative to our native country, later than that we got by the Lucy, and that the captain might have no time or desire to come to this part of the island: a meeting was called to consider whether two of the society should not be sent to the king, who is at Heddea, to ascertain the truth of the report.

Thursday, 8. A few days back, the king killed a man for a sacrifice,

sacrifice; he was a ratera of Hapaeano, and had followed the king to Heddea, the place where he was killed; the cause that is assigned for fixing on him, was, that he was a *taata-taverema'a*, that is, one who refuses to give food, &c. to the king and chiefs. It is said that Owo, the chief of Hapaeano, had named him to the king, he having refused to give her food, &c. at different times.

Some of the natives have told us that the king had an intention of killing a man in this district, and had fixed on a young man who works for one and another of the society; and while the king was here, he requested some of the brethren to put him from our house; and it is said that he deferred killing a man, through fear of us, till he got to Heddea, as it is evident he always wishes to conceal it from us.

Friday, 9. The duties of this day were observed in solemn prayer and fasting. At sun-rise, met, when three of the brethren, after singing, and reading suitable portions of scripture, engaged in prayer. At 10 A. M. prayer-meeting; and again at 2 P. M. prayer-meeting. In the evening had our usual prayer-meeting.

Some men came from the king this afternoon, who informed us that a ship had been at anchor a night and a day, at a place called Pape-au, in the district of Hotabu in Taearabu, and had purchased several hogs, for muskets, &c.: they say that the cause of her departure so soon from the island, was, her cable parting, the place where she anchored being rocky. Three of the ship's company were left behind, being on shore when she parted her cable; one of the men is now with the king, and the natives say he has told the king that the ship was the Minerva, South-sea whaler, the same that is mentioned in our Journal of March 3, whose crew had killed the captain, and seized the vessel. The king is expected in a few days with the men, when we shall have better information.

Monday, 12. Brother Jefferson thinking it his duty, as a magistrate, to have those men before him to be examined, that were left by the last ship at Taearabu, a meeting was called in the forenoon, to know the brethren's opinion; and after discussing the subject, it was thought it should be done without delay. Brothers Scott and Youl offered to go and bring them here, or at least that one said to be with the king: to this the brethren agreed, and immediately they set off for Faena, where the king is.

Tuesday, 13. In the evening the brethren arrived from the

the eastward, with two lads from the last ship. It appears, from their account, that the ship was the Britannia, South-sea whaler, Captain Hussey, 18 months from England, and bound to Port Jackson, for provisions, &c. Having her cargo, she is to proceed from thence to England; the last place she touched at, previous to her calling here, was at the Marquesas, where they took seven men on board, left there by the Lucy, Capt. Ferguson.

Tuesday, 20. There have been for several weeks upwards of thirty sailing canoes, waiting for a favourable wind to go to Te-tea-roa; they have several times made the attempt, but have been compelled to return. The Taheiteans are easily made to believe that the cause of their miscarriages, in the general, is on account of the gods' or the king's anger. The present disappointment, they say, is on account of the king being angry with them, and that while his anger remains, the wind will continue against them. They went to Edea for advice, which was, to take a *tara-ac-hara* to the king, to which they agreed, and yesterday they took a young pig for an atonement to the king, who is at Hapaeano.

Wednesday, 21. This morning the king, queen, Owo, and retinue, arrived from the eastward.

Information being given to some of the brethren that the king was bringing several hogs for the society, and fearing that the king had brought them on consideration of our again going on with his vessel; that he might not be disappointed, if we could not comply, a meeting was called, to consider his letter to the society of April 25, relative to the vessel, and to give him an answer immediately, expressive of our sentiments; which, after weighing every circumstance, we thought it best to tell him, that we were not able to go on with it any farther.

The queen is very ill, and has been so for several days past. It is uncertain what is the cause of her present indisposition; the natives say it is the *hotate*, or ague: but there is too much reason to think that she being pregnant, and that by a common man, an abortion has been attempted; which horrid practice is common among this people, and often proves the death of the woman.

Sunday, 25. This afternoon the king came to our house, and told some of the brethren, that the queen was delivered of a dead child, and that he was sorrowing on account of it, as he greatly coveted to have a child. He appeared concerned at the event; but we are inclined to think that his sorrow

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Sunday, 29. The natives behave so bad concerning their diseases, that it is difficult to get them to hear us at all; and while addressing them, they will frequently interrupt us, by telling us that they are all dying with the *mae papa*, or English diseases.

Tuesday, *July* 1. The queen continues very ill. A few days back a native was sent for by the king, who it is supposed can cure the queen; the reason for this supposition (as we are informed) is, that he has got the *varua*, or spirit of Ha mane-mane, the old chief, killed a few years back by Edea, &c.

Monday, 21. Arapaea, the chief of the district of Pare, and a relative of Pomare's family, is very ill with the ague and a shortness of breath. Yesterday morning he sent to the Society for the loan of a pot to boil water in, and for some sugar; the former was sent him, but *sugar* and *tea* we have not, as we have been without for many months past. It may be observed, that tea and sugar are some of the most necessary articles we can have, and the want of them is severely felt at all times, more especially when any of us are sick, which is frequently the case.

This morning about nine o'clock the queen departed this life; she was (we suppose) about 23 or 24 years of age; her person was of the middle stature, of a delicate constitution; affable in her behaviour. She possessed little more than the name of queen, having no authority. All the children she has had have been killed, as it is said they were by common men. Owo her mother, Edea, Taepoto the chief of Aemeo, and two other women, according to the custom of Tahaete, cut their heads with sharks' teeth, and lamented over the deceased. The king appeared afflicted, as also some of the people about him. In the afternoon the body was put on board a canoe, and taken to Pare, there to be put up on a scaffold. The king, Edea, Owo, and all their attendants, went also to Pare, there (it is said) to remain some time, to mourn, and perform their last piece of respect for the deceased.

The family of Pomare is nearly extinct: there is but one woman on the island that the king can take to wife, so as to preserve issue; her name is Vahaene Morea, belonging to Teholu's family of Hedea: she, it is said, is ill, and it is likely that the king will not take her.

The natives are in a forlorn state; diseases are still carrying them off very fast: the king seems unhealthy, and a few days ago he asked one of the brethren what we should do when he

ing account of the prosperity of those islands. There are two Europeans, whose names are Davies and Young, who have been on the island of Owhyhee, &c. near 15 years: these men are the king's confidants, and through their fidelity, have long had the principal direction of his affairs. They have made great advances towards civilization; the king is no ways oppressive, as every man pays a regular tribute or tax out of his produce, &c. to the government; the rest he enjoys himself, without any fear of being plundered by the king or chiefs. The king, it is said, has upwards of 2000 stand of arms; he has built several vessels, and one about 70 tons. He has a fortification round his house, mounted with 10 guns; about 200 disciplined native soldiers, who do regular duty night and day; he has upwards of 12,000 dollars, and many other things in proportion, deposited in store-houses, which he has collected from ships by regular trade.

Monday, 11. Captain Sowle having expressed a particular desire to have a copy of the Missionary Voyage, the Society receiving several kind favours from Capt. S. and having two copies, they agreed to spare him one, which was sent on board yesterday, together with our small packet for England.

Captain Sowle made the Society a present of about 6 pounds of tea, 20 pounds of rice, about 2 quires of writing-paper, and 3 cakes of glue; he has also been exceeding kind to our sisters, in sending them a small case of tea, &c. and spared Sister Henry two bottles of white wine, out of a small reserve he has left in case of sickness among his own people.

The following is a copy of the Letter sent to the Directors of the Missionary Society.

Taheite, Aug. 8, 1806.

Honoured Fathers and Brethren,

By the arrival of the Taber, Capt. Sowle, of Providence, we are again favoured with an opportunity of transmitting you a few lines.

The Taber touched here about 9 months ago, on her way to China, from which place she came, and is bound from this to North America; by her we wrote you a short letter, as also one to the Rev. John Mitchell Mason, of New York.

Since that period the Lucy, private ship of war, Captain Ferguson, called here, on her way to Port Jackson; by her we sent another letter, as also our Journal, up to March 7. 1806.

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common woman, that is, one of no rank, and inferior to her husband, who is the son of a neighbouring ratera.

Some of the brethren having an intimation that they intended to kill the child, used every entreaty in their power in order to prevent it, but without effect.

Tuesday, Sept. 30. Yesterday the chiefs and rateras had their *apo*, or meeting, to settle and arrange their future proceedings, respecting the *bure* for the king, &c.

It is said that the next great meeting is to be at Toutera, where the god *Oro* is.

Five men are to be killed for sacrifices for that Oroa.

Thursday, Oct. 2. Most of the people are returning to their several homes; and however there has been much talk of war, peace is continued to this people. Many fears seemed to exist on both sides, what would be the issue at their meeting together. The Oropas were much afraid, and, at the time of presenting their several presents and wrestling matches, the chiefs, rateras and aetos, belonging to Atahuru, kept away, lest any scuffle should ensue, and the king's party come upon them unprepared.

Tuesday, 28. Received the following letter from Brother Davies.

Dear Brethren,

The subject of the instruction of youth I have repeatedly considered, and it appears plainly to me, that if I have any thing to do in the work of the Mission, it is, at present, in this way; yet how it may be accomplished to the best advantage, or what means have the greatest probability of success, I know not.

Visiting the several places in our neighbourhood, in order to teach and catechise, as opportunity offered, has been tried now for a good while, and has been for many months past peculiarly discouraging; for ever since the king came over from Acmeo, the people, both old and young, have been in general wandering from one part of the island to another, attending their Oroas, Upaupas, &c., so that it was impracticable to catechise as formerly; and those that had made a good progress in the knowledge of our catechism are so scattered, that it cannot be known where to find them: some also of the boys are now in the king's retinue, where there is but seldom an opportunity to offer them instruction; and this is my chief reason why I have of late but seldom attempted to catechise.

Now, from a view of these things, I would willingly, if I knew

vies in his letter, it was agreed, that he was at liberty to open a school in the public room, three times in the week, as therein mentioned; and also recommended, that another brother should assist if necessary.

Brothers Nott and Davies were requested to write in the Taheitean some forms of prayer, and a sketch of scripture history, &c.

Second, It was resolved, that the king's boat shall be begun on Monday next, and the brethren work at it four days in the week. Brother Bicknell was requested to take the superintendance of the same.

Monday, Nov. 17. Yesterday the people of Pare killed a young man for a sacrifice; he was a servant of the king's, and had been at the small islands to the northward, called Tetearoa, and had only returned from thence on Friday last. We cannot learn that he had committed any offence.

Thursday, 20. Yesterday another man was killed at Atahuru, for a sacrifice, by some of the people of Aemeo.

Tuesday, 25. This afternoon a sail was discovered off Aemeo; its appearance being very small, and some thinking it might be a large canoe from some of the islands to the eastward, in order to ascertain what she really was, the king sent off his canoe with a note, and orders to return immediately after they had delivered the note. Late in the evening the canoe returned, with the following note:—

Gentlemen,

I have to inform you of my having stores, &c. on board for you, which is the principal cause of my voyage; this vessel having been taken up by Mr. Marsden: she is a private colonial vessel. I sailed from Port Jackson on the 15th of September, and have had a very indifferent passage, being out of meat and fire-wood. My intention is to get to Matavae as soon as possible, but the vessel being very much out of trim, and bottom foul, she does not do so well as I could wish.

I am, Gentlemen,
Yours, &c.
E. Edwards.

On receipt of the above letter, the brethren were called together, and consulted what was best to be done, in order to assist the captain to get his vessel into Matavae bay. It was therefore agreed, that some of the brethren should go and meet the vessel; accordingly, several of the Society went off in

in Brother Bicknell's boat, taking with them a hog, firewood, &c.

Wednesday, 26. The vessel came to anchor in the bay, about dusk; she proves to be the Hawkesbury sloop, about 20 tons burden, and has very narrowly escaped being lost. Indeed, the bark is so very small, that we are surprised she ever reached this place.

Thursday, 27. The Society being very anxious to get their packet of letters on shore, some of the brethren went on board, and brought a few cases, where our letters, &c. are deposited. Houpea, or Tom, the Taheitean sawyer, that went from this by the Unicorn, was returning in the vessel to Taheite, but accidently was washed overboard by the sea breaking over the vessel in the night, while asleep on the deck, in a gale of wind, off New Zealand. He was requested to go below, and not sleep on deck, but he would not comply.

Friday, 28. Early this morning the vessel was towed by several canoes round to the eastern side, and anchored a little way within the reef, very near the shore. The Society's things were brought from the vessel, and in the afternoon examined; and we are sorry to say, that the little cotton that has been sent us is much damaged by the salt water, and almost useless; and the brethren were under the necessity of dividing immediately the calico-dresses sent by the kind ladies of Hackney, and 56 yards of calico, &c. &c. as the dresses also are much damaged, and many of them useless. The brethren afterwards agreed to send the king a present.

Saturday, 29. The following note was sent to the king, to inform him of the Society's present.

POMARE,

This is the property that is left for you—10 hatchets, 10 scissars, 10 looking-glasses, and 6 razors; they are from all the Missionaries. The cloth is rotten.

JOHN YOUL, &c. &c.

Soon after, received the following note from the king.

English.

Friends,

I am greatly pleased with your present.

POMARE.

This morning 4 canoes were discovered to the eastward; t noon they landed. They came from Mataeeva, a small island

island near Matea. They were driven off that island by the people of Oura, who had made war on them. They are about 80 in number, men, women, and children. On one of their canoes they have placed 4 small houses, where their gods are deposited. They have also several human skulls, and say that they were going to Matea, to perform prayers, on account of their ill success, but were prevented by contrary winds.

Monday, Dec. 1. The natives are very troublesome; they are continually watching us, and seem eager to know the extent of the property we have received from our friends, &c.

Tuesday, 2. The brethren this evening read the Directors' letter to Pomare, and considered what was the most likely means to answer the end, and give weight to the subjects therein proposed to his consideration. It was resolved, that it should be translated into the Taheitean.

Thursday, 4. Yesterday a canoe arrived from Tetearoa; by which we are informed that two more canoes have arrived from Mataeeva, with several more refugees.

Wednesday, 10. The letter designed for the king being translated, this morning the brethren were assembled, and the king sent for to hear the letter read. Afterwards the original letter and the translation were given to him, and he was requested to consider it well.

The king informed us that he would write to the Directors. If the Directors should write again to Pomare, we beg them to address him *King Pomare,* or *Pomare king of Taheite, &c. &c.*; and not *chief,* as it is likely to give offence, if continued.

Extracts *of* Letters *from the* Missionaries.

Taheite, Oct. 26, 1807.

The Paramatta schooner, which lately sailed from England to New South Wales, and from thence was dispatched here for a cargo of pork, is now returning to Port Jackson, having finished her business. By her we again transmit a few lines to you, reserving our Journals for another opportunity.

slave, and others, between 20 and 30 in number. We had a very pleasant conversation with them, intending to set forward on our journey the same afternoon. Brother Vander Kemp held a discourse for their sakes. The next day, crossing the mouth of the Gamtoos river, which is about as wide as the Thames, below London bridge, the tide began to flow. Coming into the middle of the river, Brother Read, who was on horseback, leading the fore-oxen, suddenly sunk into a quick-sand, and the oxen with him, struggling in vain for more than half an hour to get the beasts up, while the water increased rapidly. But when the danger was at the highest, they made a new and unexpected effort to deliver themselves, which succeeded; and what was the most remarkable, without the wagon sinking into the same sand-gulf.

Brother Read (according to his custom) coming to Algoa Bay the 4th of May, found a new detachment, part of the 93d and 72d regiments of Highlanders, in which were several devout soldiers, who with joy accepted his services: they held daily assemblies, and were zealous to bring their comrades, and the Hottentots who were in the bay, to acknowledge Christ; by which means, their numbers were afterwards increased.

We had, for some time, taken into consideration the state of the kraal of the Hottentot chief, David Stuurman, at the Gamtoos river, and judged it desirable that, from time to time, some one of us should reside there, for a few days, to speak the word of God. Brother Smit was the first, who, on the 18th of August, went thither, and on his return home, communicated the following:—

"On the 20th of August, through God's safe guidance, I got there in good health, and was received with much affection, not only by the Hottentot, Capt. David Stuurman, but by all the people. They rejoiced that one of the teachers from Bethelsdorp was come to preach the word of God to them. I rejoiced likewise, to discover such a desire after the word of God. This was already for me an open door, and it animated me to devote all my powers to the service of the Lord, in reading and speaking his precious word. The first text that I spoke from was Ezek. 7. 9, and the next morning I preached Jesus, as a Saviour, from Acts 17. 30, 31; the following Lord's day, from Acts 10. 42, 43, which was heard by all with reverence, and by some with impression. I guessed that there were about 60 Heathen present. Further, I held, as at Bethelsdorp, morning and evening prayer, and read part of the Gospel of Mark, and

nd kept school in the week for children and grown persons. numbered about 50 in the school as long as I remained in be kraal. At my arrival, I found no house where I could eside. A Hottentot, of the name of Scheepens, presented ne with his house, which had much the shape of a bee-hive; I eceived it with thankfulness, and said that I would hire it by he week, till I had made another for myself, with the help of ome of the Hottentots of the kraal. We had already made a place for assembling, of boughs of trees, in the manner the stables for beasts are made in this country; but the beasts, taking it to be their own house, destroyed our church in two nights; I was obliged therefore to continue, with the help of two men, to persevere in the building the house I had begun, and brought it so far, before I departed, that a room and a half was ready, so that we could live and meet together in it.

"*Sept.* 22. Brother Vander Kemp sent the wagon for me. At one o'clock in the afternoon, with much grief, I took leave of the people; I told them that another teacher would come to them. They followed me to the Gamtoos river, where I intended speaking to them. Early the 29th, after I had spoken and prayed with them, I bid them farewell, and rode with sensations of grief through the Gamtoos river; and came, through my faithful Saviour and guide, safe to Bethelsdorp the 30th, and was received with joy and love by the brethren."

The Caffra chiefs had, from time to time, urged that the old Tzjaatzoe, (who had sent his son to Brother Vander Kemp to be educated,) should send for his son home, to be circumcised, and then to be, by his young contemporaries, appointed as chief; when this was done, (it was said,) he could return again to Bethelsdorp. This request not being complied with, owing to the unwillingness of the young Tzjaatzoe to leave Brother Vander Kemp, was afterwards renewed by threatening, on which account the son at last complied. He went from us on the 11th of June, with a heart full of grief, conducted by his uncle. By intervening sickness, and other circumstances, his circumcision was suspended; but the accounts we received from the Caffras were dark and doubtful. This urged Brother Read, who, on account of his excellent character, loved him dearly, to go to him in person, and see if it was not possible to get him back. This succeeded: Brother Read set off the 2d of Sept. and came first to the kraal of Zlambi, where he found several young Caffras, who had known Brother [illegible]der Kemp in Caffraland, and who still lamented his de[illegible]ure. They manifested a great desire to be instructed.

The brother of Tzjaatzoe said, that what he had heard from Brother Read some time ago, of the resurrection of the dead, &c. still continued to impress his mind, and he wished to hear more of it. On the 6th, to our great joy, he returned, bringing the young Tzjaatzoe with him.

In the Annual Report for 1806, it was mentioned, that a sister from among the Colonists had been received to the Lord's supper by us; and there is now another in the same house, in whom the Lord has glorified himself, who however, as yet, has not been with us to the sacrament. She said to one of our people, "Were I but a Hottentot woman, then I could enjoy the privilege that you have, of being under the sound of God's word at Bethelsdorp." There appears, more and more, a work of God among the farmers at the Winter Nock, and Sunday's river, some of whom we are acquainted with, and who not only make known God's word among their own nation, but likewise among the Heathen.

The 18th of this month, Brother Ullbricht married one of our Hottentot sisters (Elizabeth Windragel). This marriage was long delayed by some difficulty the landdrost in the matrimonial court grounded upon the authorization which Brother Vander Kemp had before received, to marry the inhabitants of Bethelsdorp without any distinction of nation.

The 3d of October, it happened that the horns of one of our oxen became entangled in the horns of another, which were bent in the manner of the Caffras'; so that it was impossible to loose them without binding them, and throwing them upon the ground: as soon as they, with much difficulty, were loosed, in which Brother Vander Kemp and Brother Ullbricht had been engaged, the beasts sprung up raging, while the spectators fled; but the first-mentioned overtook Brother Vander Kemp, caught him upon his horns, and threw him several paces from him upon the ground, which grazed his leg, and writhed his hip in such a manner, that he could not, for some days, lift it up. It was very remarkable that the beast caught him just between his horns, without hurting him in the least with them.

In this month Brother Tromp resolved to go, at least for a time, to Stellenbosch. It was evident that he came to this determination through the importunity of his wife, to preserve unity, as he declared in her presence. He took leave of us the 28th.

The 9th of Nov. Brother Vander Kemp set off to the kraal of David Stuurman, and on the 20th returned. He had expected that the crossing the Van Stadiens river would be dangerous, owing to its being full from the heavy rains that had

The Magazines, Missionary Transactions, &c. were very interesting; but nothing rejoiced our hearts so much as the abolition of the slave trade. O happy Britain! to be the means (probably) of the total destruction of such an evil. I hope this is a proof that God has not destined our dear land to immediate destruction. We held, on the 13th, a day of public thanksgiving. We assembled all our people, old and young, and pressed on their minds the horrid iniquity of trading in human flesh, that our youth might remember it to their latest years, and be convinced of our abhorrence of it. Brother Ullbricht conducted the worship: a hymn very applicable to the occasion was sung, composed by our dear Brother Vander Kemp, whose sympathizing feeling for this poor people has induced him, in the last three years, to redeem 7 from slavery out of his own pocket; which has cost him not much less than 5000 rix dollars (800*l.* or more). Being eye-witnesses of the horrid usage of the poor slaves still in bondage in this colony, so renowned for its mildness to those poor people, and even by those who have the name of pious people, we agreed to be urgent at the throne of grace, in public and private, that the Lord may be pleased wholly to do away this horrid evil.

After you, dear Brethren, have read the Annual Report, you will not be unacquainted with the place from whence this letter is dated. I was to have been here a fortnight before, but waited to translate the Report which Brothers Vander Kemp and Ullbricht were to draw up. This poor people were looking out for me with great anxiety, and received me on the evening of the 22d with great joy. The same night my arrival was made known 8 or 10 miles distant: and the next morning a number on horseback were here to hear the word of life; and more continued to come, till we had 70 or 80 hearers. I spoke, the evening I arrived, from Paul's call to Macedonia, which was heard with great attention. Saturday morning I admonished them again; and in the evening catechised about 40 persons. Sunday, I spoke three times: in the forenoon, from Acts 13. 27, last clause, "To you is the word of this salvation sent." Several seemed to hear the word with affection. In the afternoon, administered the Lord's supper to a few of our congregation. Towards evening, visited a kraal of the old Gonaqua people, a small distance from Stunrman's, who, it was said, were very averse to the Gospel. Their chief, Knikker, cannot be persuaded that we do not come merely to tame the Hottentots for military service. He heard, however, with attention; and I found a poor sick woman,

of a Hottentot, his wife, and child. The Hottentot was one Ourson, an excellent character, who had been waggoner to Colonel L. at Fort Frederick, and was repairing peaceably from Graaf Reinet to our Institution. They were met by a number of African peasants. After they had conversed some time in a friendly manner, his hands were tied to his knees, on which he was placed, and shot dead. The infant was then taken from the mother's arms by its legs, and the brains beaten out. When the tears were seen to fall from the mother's eyes, a savage boor, now living in our neighbourhood, drew his knife, and threatened, if he saw another tear, he would cut her eyes out of her head that moment. As soon as the child was dead, the mother was thrown upon her back, and her throat cut.

It was Brother Vander Kemp's pleading the necessity of the punishment of such crimes to General Janssens, that occasioned his being ordered to the Cape. We are in the way of hearing more of these things than other persons; and could multiply the account of such as I have mentioned, and of a more horrid nature, but should be perhaps as little believed as Vaillant and Barrow. We pray, and we hope, that the friends to humanity in the Society will likewise assist us, that this horrid scene may be changed, and that our government may be an instrument to use active means to discover and punish these crimes, whilst it tolerates and encourages the preaching of the glorious Gospel among all ranks of people, that this Edom may be turned into the garden of the Lord.

EXTRACT *of a* LETTER *from the* REV. DR. VANDER KEMP, *dated Bethelsdorp, Aug.* 30, 1808.

"BETHELSDORP gradually flourishes more and more. It contains between 60 and 70 houses, each, upon an average, having 10 inhabitants, whose industry likewise increases; and the work of God's converting grace manifests itself from time to time among our people. Nor are we disturbed by hostile invasions. In short, the Institution has, after six years' labour, attained such a degree of solidity, that it may be committed to the care of another Missionary, which will enable me to proceed in the work of the Lord, and to devote some subsequent days of my far-advanced age to his service, among

among some other nation hitherto unacquainted with the way to everlasting happiness!

"The first object which presented itself to our view, as calling for our succour, is the long-neglected island of Madagascar: but before we undertake this voyage, we think it our duty to request permission of the governor to make an excursion out of this colony, by land, in a north-easterly direction, leaving Caffra-land on our right hand, with a view to extend the chain of Missionary Settlements along the east coast of Africa; and, first, to attempt to establish a Mission among the Mathimbas: or, as an alternative, to proceed towards the north, to explore the nations which may be found near the meridian of Algoa Bay. Should the governor decline our petition, we intend, by the first opportunity, to sail for Madagascar. As my three brethren, Read, Ullbricht, and Smit, wish to accompany me in this Mission, my first object is to pray to God to point out to the Directors a proper person to superintend the Institution at Bethelsdorp; and we earnestly request, that if such a one can be found, he may be immediately sent, accompanied by two or three associates, to take upon him that work during my absence, which may be for life, should our projected journey to Madagascar or to the Tambookees terminate in an established Mission.

"Could my dear Brother Read be prevailed upon to take the direction of Bethelsdorp, at least, till another brother, commissioned by you, should arrive, I should be at liberty immediately to proceed on the work to which I think Providence calls me; and all my apprehensions for the safety of the people would be at an end."

The Directors, willing to comply with the Doctor's request, have agreed to send out Messrs. Wimmer and Pacalt (two German brethren, who have been about three years at Gosport) to assist in the work at Bethelsdorp; but accompanied with the expressions of their earnest desire that Mr. Read would continue, for the present, at that place, as they, with Dr. Vander Kemp, have the fullest confidence in his piety, prudence, and faithfulness. These brethren were ordained in London, Jan. 26, 1809; and sailed for the Cape in the ship *Sir Sydney Smith*. They were accompanied by three other Missionaries, Messrs. Pritchett, Brain, and Hands, who are going to the Birman Empire, and other parts of the East.

OBSERVATIONS

of the Cape colony; but it is by thunder-storms that the country is watered occasionally. Whenever such occasional showers of rain, accompanied by heavy thunder and lightning, happen to fall, the country immediately is covered with grass; whilst, perhaps, at a short distance from the track of the thunder-storm, not a green leaf is to be seen. Thunder-storms, fortunately, continue the whole year through to yield a supply of water, but always occasionally, and by tracks.

The country produces no large trees or timber. The thorny tree (a mimosa) is rather scarce also. The natives know some roots and bulbs, growing spontaneously, which are good for eating; likewise they gather wild honey in the mountains; but for the rest, the country does not produce any wild fruits or vegetables fit for man to live upon: the cattle, however, are well fed, and the game is pretty abundant. The Great Namáquas keep cows, oxen, sheep, and goats; they have dogs also, but no other domestic animal. The largest of the wild beasts are, the elephant, rhinoceros, hippopotamus, the quacha, and the giraffa, or camelopardis; but these are not very abundant, and rarely killed. The different species of bucks, or antelope, frequently yield us a supply of meat.

The natives of this country are much like the Hottentots; their complexion, however, is rather darker. They seem also to speak the same language. Some of the men are very stout and tall; and some appear to arrive to a considerable old age. The whole nation is divided into different tribes, each of them distinguished by a particular name, and governed by a chief, whom we use to call captain. That division of the Great Namáqua nation, in which we have begun our Missionary work, is called Kaminúqua; and this likewise is the name of its captain, or chief. Our interpreters translate it into the Dutch name of Bondelzwart; but I cannot tell what this means. Another tribe, which inhabits chiefly the mountains, is called Okèis—in Dutch, Bergsche (Mountaineers). Another tribe is called, in Dutch, Veldschoen draagers (such as wear shoes made of hides). The language of the Namáqua nation is spoken with the same particular sound as that of the Hottentots; and both nations, with some difficulty however, are able to understand each other. It would be almost impossible to write or to learn this language; and, in general, the natives of this country are fond of the Dutch language, and the sound of it is familiar to them.

As I have visited only some of the kraals, or villages, of

OBSERVATIONS
MADE IN THE COUNTRY OF THE
GREAT NAMAQUA,
In the North-western Part of South Africa,

By A. ALBRECHT, Missionary.

(Translated from the Dutch.)

The country inhabited by the Great Namáquas, as far as I am acquainted with it, is extensive enough, but very poor. The Orange River runs through part of the country; and farther to the northward is the Fish River, which is said to be much like the Orange River, though not quite so considerable. Both rivers fall into the sea; but the mouth of [illegible] of them has yet been sufficiently explored. There [illegible] mountains in the country, but we have not ob[illegible] ges: those which do not appe[illegible] with the ouiver tr[illegible] ral dry

sions; and, indeed, we have observed our Captain Bondelzwart to work with the greatest eagerness and perseverance.

Parents are not much respected by their children. It frequently happens that the boys lift up their hand against their father or mother; and this is not looked upon even as unbecoming; for the young men value themselves upon, and are distinguished by, their dexterity and undaunted intrepidity in attacking one another. Witnessing such enormities committed by children against their parents, one is led to credit what is reported—that a father, who is unhappy enough to outlive his strength, and become a burden to the family, is carried by his sons to a solitary hut, provided with a little food for the last time, and then cruelly left there to his fate, till he breathe his last. Such are the manners of this poor unenlightened people! Who would not feel for them; and humbly hope that an attempt to call them to the light of the love-breathing Gospel, to soften their manners, and to enlarge their conceptions, will be pleasing to our God and their God, to our Father and their Father!

At the beginning of the Missionary work amongst this nation, the season happened to be uncommonly dry, and the want of water excessive: then some cunning men, whom they look upon as conjurors, and some boschiemans (bushmen) too, told them that our coming and preaching had occasioned the uncommon barrenness of the year. Generally they give much credit to what they are told by these men; but in this instance we were fortunate enough to convince them that our intentions were beneficial only, and the conjurors were silenced, together with the bushmen.

The Namáquas, in general, seem as capable of improvement, as they are ready to listen to what is set before them with that view. At our prayer-meetings they are very attentive; and whenever our interpreters succeed in conveying to their minds the proper meaning and strength of what we speak to them in the Dutch language, from Scripture, it seldom fails to make a visible impression upon them. The prayers, which we make at the meetings, and which cannot be interpreted to them, they hear with great seeming devotion, and imitate the outward gestures which they observe made by us. Their disposition, in general, is much milder than that of other heathen nations is reported to be: but I have observed that they are much inclined to be suspicious; for if but a word is said against them, by one of another nation, they immediately take the alarm, and suspect the most hostile intentions.

The

The Great Namáquas are in the habit of burying their dead, and observe some funeral ceremonies on such occasions. The whole of the family of the deceased follows the corpse, when carried to the grave, in a mourning procession, manifesting their grief by loud lamentations; for which, a persuasion that the deceased is lost for ever, furnishes the argument. After the corpse has been deposited in the grave, every one of the mourners throws a handful of earth upon it; and the grave then being filled up, is at last covered with a heap of stones.

In several instances they yield to superstition. The sorcerers, or conjurors, for instance, are supposed to be very powerful. These men are commonly wandering Hottentots, or bastard Hottentots, who, having learnt some trick or other, and being more crafty than those with whom they live, take advantage of their credulity. They have some notions of things that will make them unclean, in a spiritual sense, as by eating of an hare for instance. Some of the genuine Namáquas too are said to believe that their cows would not yield any milk, if their women were to drink cow-milk, this being only good for the men: the women, consequently, must content themselves with the milk of sheep and goats. Idolatry is unknown amongst them.

The manners of the Great Namáquas are not quite so unclean as those of the Hottentots were in former times: however, they grease their bodies with fat if they can get it; and the Namáqua women even prepare baths for that purpose in large gourds. They are all extremely fond of smoking tobacco, both men and women, and even go to great intemperance in this enjoyment; for some will smoke till they are intoxicated, or indisposed, by it. The pipes which they use are made of a kind of a soft green stone, which they hollow out in a conical form, and pierce the pointed part out by which they draw the smoke: not being provided with such pipes, they make shift with an emptied marrow-bone. In the room of tobacco, they frequently employ dacha, a kind of hemp; and both are occasionally mixed with that kind of reed of which the covering of their houses is made, in order to make the luxury of smoking tobacco last somewhat longer.

Their industry chiefly consists in making the matting for the houses, this being the business of the women; in preparing the carosses, the weapons, bows, arrows, and assagays; in cleaning and drying large bottle-shaped gourds, or kalebassen, so as to serve for milk and water vessels; in hollowing out bamboos, for the use of buckets, &c. They make likewise a kind

This the two Briquas, before they died, attested in the presence of Mrs. Kok; but her people denied the fact, and the murderers were shot dead. Since which, some circumstances have transpired which favour the charge of the two Briquas; we therefore thought it advisable to take the guns of her people under our charge, and to pay particular attention to them. This is a dark dispensation of Providence; and we must wait till the Lord is pleased to make a further discovery of the matter.

Jan. 1, 1807. This being the first day of the year, Brother Anderson improved the same, by speaking to the Corannas, through the medium of an interpreter, from 2 Pet. 3. 3, &c. We may truly say that in very favourable circumstances we are permitted to begin this year. The attendance of the people at our public worship is constant; and, according to appearances, public ordinances are highly esteemed; but our labours at present seem to be chiefly useful in building up those who through grace have believed.

Feb. 5. Our people, who went last week to the Zwarts Black River, which empties itself in the Great River about 30 miles S. E. of our place, returned to-day, bringing with them some salt, and a sort of bulrushes to make mats for their houses. When they came to the river, they saw the rebel Caffras making their escape, on account of the Boschemen stealing their cattle. The Caffras had killed two Boschemen. We have had abundance of rain this week. The fields begin to look remarkably pleasant. Our outward circumstances are tolerably comfortable.

20. Some of our people, who were with the cattle at some distance from Wit Water, found a she lion with three whelps: they shot her, but brought the whelps to our place. We think of bringing them up, and sending them to the Cape: they appear to be about fourteen days old. [They kept them about six months, but were then obliged to shoot them.]

April 4. The building of our stone house proceeds slowly. In our family we enjoy good health; and our religious worship is undisturbed.

May 11 About half of our people set out to-day for the Briqua country, with beads, sheep, goats, and dogs, to exchange for elephants' teeth, cattle, and skins. The beads sent by the Society, after we had made them up in such forms as they are worn among the Briquas, we divided among our people, on condition of giving them one third for their trouble

16 In the evening died Piet Barend, one of our captains

his conduct for some years had been, generally speaking, becoming the Gospel; and we doubt not he has now received the end of his faith—the salvation of his soul.

July 4. Our religious worship and school are not only attended to by us, but we have no reason to complain with respect to the attendance of the people or their children: and several of the children make good progress in learning.

21. Yesterday evening, after public worship, our people arrived from Briqua land. They informed us that, with respect to their trade, they were much disappointed. After the departure of Mr. Edwards, Maleawang had attacked the kraal of Makraka, driven the people away, and burnt their houses, and with them a quantity of elephants' teeth. They brought us also intelligence that the small-pox was in the kraal of Makraka, of which many died: and in a kraal of Coranna Hottentots, not far from the Briquas, containing about 200, of whom 106 died. It appears that the small-pox had not ceased to be in some kraal or other of Boschemen, from the time it was among us, till it came among the Briquas.

August 8. A child has been brought hither from Briqua-land which has the small-pox, and thus this dreadful disease is introduced among us again. All the children under two years of age are subject to it. Several of the people have been inoculated; but those who were at the Cape with Brother Kramer were inoculated by Dr. Lichtensteen with the cow-pock; and though they have since been in Briqua-land, where the small-pox generally prevails, not one of them caught it. This circumstance tends much to quiet our minds, as our wives are inoculated only with the cow-pock.

October. Our religious worship is conducted as usual. On Sunday the 12th, Brother Kramer took leave of the people for the Cape, in the morning, by speaking from Phil. i. 27, 30. In the afternoon, Brother Anderson ordained the brethren Kramer and Janz: he spoke from Matthew 28. 19, 20. and then proceeded to the ordination, according to the form of the Dutch church. The attendance on our preaching, especially on the sabbath days, is still pleasing. We do not discover any powerful work among the careless and unconverted; but our labours are much blessed in building up believers. Our school is well attended; but we are in want of suitable books. On the 26th, 28th, and 29th, of this month, after a serious conversation on the subject of baptism, the following persons gave a satisfactory account of their conversion to God, and were accordingly accepted by us, to be received in the church of God here by baptism---namely,

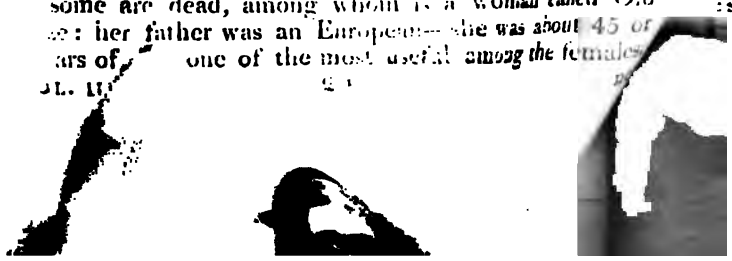
Piet Pienard and Piet Goejeman, our two interpreters; Andrew Waterboer, a young man who has acquired a good acquaintance with the Bible, and distinguished himself above all our people in receiving instruction, and, we believe, is also a truly pious young man; Old Barend, Old Saloman Kok, Jan Mechiel, Jan Kok, William Fortuyn and his wife, Mary Dorothea, Nicholas Barend, and Klaas Barend.

November. The beginning of this month, after a serious examination, we accepted the following persons to be baptized: Adam Barlie, Peter David, Hendrick Hendricks, Old Griet Barend, Tryn Prins, and Heva Barend, the wife of Klass Barend. After we had received the confession of their faith, we asked them various questions, according to the custom of the Dutch churches, to which they gave satisfactory answers; yet in order to be still more satisfied, we published their names three sabbath mornings, requesting, if any persons had any thing to say against them, they would mention it: but as nothing appeared, we proceeded to baptize them. This commencement to form a church out of the Heathen in these remote parts of the world, we hope will be accompanied with a special blessing from the great Head of the church, so that we may yet see greater things than these, and our latter end be made greatly to increase.

18. We were visited with an immense number of young locusts, which did considerable damage in our gardens. This swarm continued with us till the 23d. On the 28th we were visited again with as great a number, which continued with us several days. The corn nearly ripe received little injury; but such as had been lately sown, was nearly eaten up.

December. In the beginning of the month we made known to our people that, on the 25th, we should commemorate the death of our dear Redeemer. Accordingly, on the 24th, Brother Janz preached from 1 Cor. 11. 20, 29. The following day we celebrated the Lord's supper: Brother Anderson preached from Luke 2. 8, 15. and served at the table. The service was solemn; and we experienced some agreeable exercises of mind, which none will wonder at, if they place themselves for a moment in our situation, and consider that, after sojourning here in this wilderness for a long time without this ordinance, we now had an opportunity, for the first time, of celebrating it.

The measles are now general. Most of our people are ill. some are dead, among whom is a woman called Old ...: her father was an European—she was about 45 of ...ars of ... one of the most useful among the females ...



The following extract of a letter from Mr. Wray, when he had been there about three months, will shew what pleasing prospects soon presented themselves:

Demarara, May 19, 1808.

"I have never once repented coming to this place. I trust that the work of the Lord will prosper! I have the greatest encouragement to persevere. Seldom a day comes but three or four (slaves) visit me, to learn what they must do to be saved. Others ask me important questions concerning the doctrines of the gospel; and many are blessing God that ever he brought me here. 'Before,' say they, 'we were poor ignorant creatures—knew not good from bad—no one to teach us; but now we are taught the way to happiness,' &c. Some who were intoxicated two or three times a week, are become sober, and constantly attend the means of grace. Those whom the whip could not subdue for years, the Gospel has subdued in three months! Astonishing change! almost too great to be believed by any who are not eye-witnesses; yet, thanks be to God, it is true; and he shall have all the glory! Help me to praise him for what he has done!"

About this time a considerable degree of opposition began to be made to the preaching: many of the white people were prejudiced against these attempts to evangelize the slaves; and fears were entertained that Mr. Wray would be obliged to leave the colony. These prejudices, however, soon began to wear away; and many were in a short time convinced, by hearing Mr. Wray, and by perceiving the good effects of his ministry on the moral conduct of the slaves, that he was rendering an essential service to the country.

The progressive state of the Mission will appear from another letter, dated June 4, 1808:—

"I am happy to inform you that things are, upon the whole, more favourable than before, for the spread of the Gospel in this dark part of the world. We have some enemies; but I hope more friends. Every one who has attended, has approved much of preaching to the negroes. One gentleman, it is said, who was so much displeased with the attendance of his slaves that he would not allow them their usual portion of fish, has now granted them free liberty to come; and one of them, who formerly was much given to intoxication, is already become sober. Our congregation, of every colour, much increases; and though some of the

negroes can scarcely understand five words in a sermon, they attend with the greatest eagerness, and are constantly inquiring what these things mean. One very old man, who I believe did not at first understand a single word, now comprehends the greatest part of the sermon, and walks about a mile every night, and twice every Sunday, to hear the word. Others, who are younger, come three or four miles; and we have a few sometimes from the town, which is about eight miles. Thirty or forty of the negroes, and most of the coloured people, understand nearly all they hear. Some are able to repeat a good deal of the sermon; and endeavour to teach others who did not so well understand it, as they walk home.

"Last sabbath evening a creole died, on whose conduct the Gospel appears to have had much influence. Before he heard it, he was very disobedient to his parents and masters; but ever since he attended preaching, he has behaved to them with the greatest respect---conversed much about religion, and was heard to pray earnestly to God; but during the time of his illness, which was but four days, he was not able to speak so as to be understood.

"The negroes feel thankful to God for sending his Gospel to them; and some of them say, had Mr. Post (their master) given them the greatest gift in the world, it would not have satisfied them so much; yea, that liberty itself would not have been comparable with this blessing. Some of them say, that they see such a beauty in the religion of Jesus, that they wonder all men do not embrace it. In the evening, my room is seldom free from inquirers after truth; and some ask questions of the greatest importance; a few of which I will mention as a specimen:—

"'Were the sufferings of Christ determined of God? Will those who know one another on earth, and go to heaven, know one another there? Will the world be destroyed before or after the Judgment? Was the apostle Paul a man on the earth, as we are? Suppose a man has experienced a change of heart, and should die before he is baptized, will he go to heaven? How is it possible that the body can rise again after it is all rotted in the ground?'

"Many such questions as these I am daily asked; and, in general, when I have done preaching, I am surrounded by a number of the negroes, to ask the meaning of what they did not understand, or how they are to pray; so that I am obliged to preach almost another sermon. Many also, who can speak only Dutch, apply to Mr. Post in the same manner.

"I have

that the work of the Lord prospers; and that the dear Redeemer is seeing of the travail of his soul in the conversion of the poor negroes. I have reason to believe, that more than *twenty* are savingly acquainted with the Lord Jesus Christ, and are rejoicing in that salvation which he has obtained for sinners. It may indeed be said of many here, that they 'receive the word gladly!'

"You will be astonished to hear that more than *two hundred* have learnt Dr. Watts's First Catechism, and several some parts of the Assembly's; likewise some short prayers, the Ten Commandments, and other passages of Scripture; and, had I time and strength, I could teach as many more. Indeed, they are never tired of learning. Some spend their dinner-hour in this delightful exercise; and tell me it is much better than eating. They possess great reverence for the word of God; and it is wonderful how their minds are filled with a sense of his greatness, goodness, and holiness, of which a few months ago they knew nothing.

"A few days since, a manager informed me, that the negroes on his estate had a funeral; and after it was over, instead of meeting together to drum and dance, as formerly, about 30 assembled together to sing hymns and pray!

"Our new chapel was opened Sept. 11, and called Bethel Chapel. About 700 people assembled together on the solemn occasion. I preached to them from Luke 19. 9, 'This day is salvation come to this house.' The number of whites about 50. Such a scene as this was never before beheld in this country! Truly, 'the ends of the earth have seen the salvation of our God!'

"I have baptized four adults and several children belonging to Mr. Post's estate. Several other adults I wish much to baptize; but I do not know whether their masters will permit it or not: I have some hope that they will. I baptize none but those who appear to possess repentance towards God, and faith in our Lord Jesus Christ; and who have, for a considerable time, evidenced their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism; and they are then instructed for several weeks in the principles of Christianity.

"I have written a little catechism for them to learn; containing an account of the state of man by nature, his recovery by Jesus Christ—the work of the Spirit upon the heart—the necessity of seeking divine grace in those means which God has appointed in his church—the nature of baptism, and the

the obligations of baptized persons; which, I trust, through the blessing of God, will be useful to them.

"You will rejoice to hear that the prejudices of the people are, in a great measure, done away; and, I trust, the enemies of the gospel will soon become its friends. The white people who attend preaching, and even some who have not yet been at the church, have subscribed near 200*l.* towards the Missionary cause; and several of the poor slaves have cast in their mite. There is a prospect of being permitted to instruct the slaves of another estate in the neighbourhood. We have reason to believe it will be under the management of a very serious man. In that case, a congregation of 6 or 700 people will be obtained without difficulty.

"I have met with some very serious coloured and black people in town, whom the Lord has been pleased to call by his grace in the islands. They come almost every sabbath to hear. There are five in one family, true lovers of the Lord Jesus Christ. Had I time to send you an extract of my Journal, you would form some idea of their character as Christians, from the conversation which I have had with them; but this I cannot do till you send another Missionary; for I have not one moment to spare. If one be not on his way, I hope and trust you will send one as soon as this letter arrives. Do not say, We cannot spare one; for I am sure you would, if you only were to spend one sabbath in Demarara, and see the people come eight miles each way to hear the Gospel, and how desirous they are to learn the Catechism. We will be content with one, for two or three months, and then we will beg for more. Dear brethren, contemplate for a moment the many thousands that loudly cry, by their misery, 'Come over and help us; come and teach us the way to heaven. We have long been in darkness, and no man cared for our souls.' Unless another person be sent, the work of the Lord must be neglected, and my own health impaired. Were another Missionary here now, I could preach up the coast to a great number of people, once or twice every week, and catechise as many more on this plantation.

"You will easily conceive that teaching the people the Catechism is a very laborious task, when I tell you that I have, in general, the answer to repeat near a hundred times before many of them are able to remember it, especially those who speak Dutch; and every time to explain it in the clearest manner. About 20 adults, who belong to Mr. Post, learn to read, and likewise a great number of children: but I have not liberty to teach those who come from other plantations.

You

You will do me a great favour to send me some useful books to lend out; such as Baxter's Call, Doddridge's Rise and Progress, &c.; and a good many Tracts, such as Dr. Watts's Golden Rule, and On the Sabbath.

"I have met with a very serious man of the name of B——, a member of the Scots Church, who employs himself, as much as possible, in catechising the people on the estate where he lives.

"Pray for me, that I may be useful to my fellow-creatures; that God would deliver me from all unreasonable men, and keep me from giving way to the temptations which daily surround me. I assure you I have need, every moment, of Paul's promise and Joseph's resolution. The people in England are entirely unacquainted with the temptations of this country; but, I trust, the Lord will be with me, and give me grace and strength according to my day.

"I am, &c."

An English teacher being much wanted, in a school which was under the direction of Mr. Post and other gentlemen, application was made to friends in England to send over a proper person. Mr. Davies, one of the students at Gosport, being deemed a suitable person for that office, was sent over, and reached Demarara, Jan. 23, 1809.

From another letter, dated Feb. 14, 1809, it appears that the good work of God among the poor negroes was still proceeding in a very encouraging manner.

EXTRACT *of a* LETTER *from* MR. WRAY, *dated February* 14, 1809.

I HAVE reason to believe, that 150 negroes are earnestly seeking the salvation of their souls, most of whom never heard of a Saviour before my arrival; and many of them were nearly as ignorant of God as the beasts of the field.

Twenty-four have been solemnly received into the church of Christ by baptism; and are, as far as I know, ornaments of that religion which they profess. I have opportunity to watch over them daily. Indeed, their managers bear witness of their "good conversation in Christ." I have received 18 more as candidates for baptism; and, as far as I am able to judge, they are truly devoted to God. Believe me, I will not

baptize one who does not appear to give sufficient proof that he is a sincere believer in Christ, and who has not for a considerable time manifested his sincerity by an upright walk and conversation.

The number of people whom I have an opportunity to instruct, is nearly 600. They are not all able to attend at once; but the number that generally hear at Bethel Chapel is about 400, or sometimes 500. Perhaps, a more attentive congregation was never seen—every individual seems anxious to understand every word. Many of these poor people are not only desirous to obtain their own salvation, but they are saying to others, "Come ye with us, and we will do you good; for the Lord hath spoken good concerning his people." They willingly teach others what they know. I am informed, that some, at the distance of 20 miles, who never saw our chapel, have learned Dr. Watts's First Catechism. Ten of our men, who best understand, have taken eight each under their care to instruct them, to watch over them, and settle disputes among them. The manager, who attends the chapel, says he is astonished at the change wrought among them. Before they heard the Gospel, they were indolent, noisy, and rebellious; but now they are industrious, quiet, and obedient. A few days ago they saw that the manager was anxious to have the cotton picked, and brought home; on which account the invalids and old people, who had not been asked to do any thing for a long time, went, of their own accord, into the field and worked. Even the sick nurse and two free women, who live on the estate, went; and one of them took her two slaves with her: and on the next day, they were so anxious to get the cotton home, that they would scarcely allow themselves time to eat or drink. Without doubt, this was the effect of the Gospel. It is well known, that, in many cases, it is almost impossible to make the slaves work without the use of the whip; but now they work willingly. A few days ago, a gentleman asked a manager under his direction, Whether the people had not been very disobedient since they heard the Gospel? He replied, "Quite the contrary. I seldom have occasion to use the whip now!"

A gentleman, who formerly prohibited his people from attending, now permits half of them to come every night; and they take much pains to learn the Catechism. This gentleman's lady one day asked a woman, who attended our chapel, Whether she understood what she heard? She answered, "Yes; me an English nigger, and de minister an English gentleman: me understand." After relating what she had heard,

she

she added, "We all come good now—no thieves now: before, all our fowls were stolen, but now we can keep dem," &c. The same woman said to me, "Tank you for bringing the Gospel to dis country. Ah! Massa, I wish you had come sooner, when I was younger!" I bid her thank God, not me. She replied, "I know we should not have seen, nor known, nor heard you, if God had not sent you." We were then led to say something about England. "England," said she, "is a good country; but buckra men come a Demarary a get money!" I then said, "I have not come to get money."—"Ah, Massa," she said, "you will be rich," pointing to heaven; and then added, "The riches of heaven are far better than a house full of money!"

Another gentleman, who had formerly forbidden his people to attend preaching, heard, the other day, one of the little creole children repeating a prayer, and teaching it to some others. He was so much affected with it, that he made the child a present; and promised that they should come to the chapel when they are bigger. All his people have now liberty to attend. One of them asked him if he would permit him to be baptized. He answered, "Yes, when the minister thinks you fit; and I will give you a note to him."

A third gentleman has permitted some of his people to be baptized. This was the occasion of great joy to us, for I was long afraid that I should not be allowed to baptize any; which was the source of much grief to me. This is another display of God's great goodness!

CEYLON.

CEYLON.

Extract *of a* Letter *from the* Rev. J. D. Palm.

Highly respected Brethren in our Lord,

I hope the worthy Brethren Directors will receive my Diary, accompanied with several Letters, which I dispatched in September, 1807; and am lately informed by the Rev. Dr. John, at Tranquebar, that it will be forwarded by the next opportunity to Copenhagen, whereby the Brethren will receive information about our missionary efforts among the inhabitants of the district of Jaffna. As this may perhaps reach England sooner, I will repeat some of its contents in general.

The house we were rebuilding at Tillepally is finished, which has been a work of great difficulty; but blessed be the Lord! who graciously preserved our health, and procured us wonderful assistance.

We have not found it necessary at present to rebuild the church; but have for that purpose appointed a place in the forepart of the house, where we perform our divine worship on the sabbath-day and week-days at a fixed time: however, the best opportunity of acquainting this people with the word of salvation, is, that I avail myself of every time to visit them in their huts; for as yet they have no inclination to come of themselves, and with a sincere intention, to receive instruction.

We acknowledge with joy and sincere thankfulness the receipt of the agreeable letter from the Brethren Directors; it reached us on May 29, 1807; and have likewise the pleasure to mention that we very thankfully received the Magazines, &c. &c. accompanied with a letter of the Assistant Secretary, Mr. Langton: but I am sorry to observe that the former letter from the Directors, mentioned by him, has not reached us.

Even to this time I have not been able to get the children of this people to attend for instruction, because the parents are averse to the Christian religion: all the means I used for this purpose have hitherto proved in vain; for they send their children to the Heathen schools in preference.

These

These poor people are at present very industrious in exercising their Heathen rites: and it is no wonder that they relish their present liberty, as they formerly were under the *necessity* of forsaking the Heathen ceremonies, and of submitting to the Christian church; but not having been properly instructed and acquainted with the essential doctrines of our divine religion, it could not of course affect and influence their hearts: and for that reason the preaching of the ever-blessed Gospel finds more resistance among this people than among other wild nations who never heard of it before. But all things are possible with God. Although the way is dark and difficult at present, and our prospect not favourable, yet, through divine grace, we have not lost our hope nor slackened our zeal. We rely on the precious promises of our Lord: and it is our earnest desire to do the will of Him, our divine Master, whose command it is to pray and work for the extent of his kingdom.

The rainy season of the past year has been very severe: it commenced in September, and has continued almost until January. During this time we could only visit the people near us. Sometimes in the week, and on Sundays, we had the pleasure of seeing one or another attending our divine service. To those who can read, I usually give an ohlà, (being a leaf of the palm tree,) with the text, or some other remarkable words out of the Bible; and to some, I give or lend little books, which are presented to me by the Rev. Dr. John, at Tranquebar, by whose favour I am also supplied with all other Tamul books, which are printed by the Danish mission at the coast.

It is indeed a kind dispensation of Divine Providence, that the word of God, and so many other good books, are printed in the language of this nation, by which our endeavours are considerably facilitated; wherefore we consider it to be more particularly our duty to persevere in the work, and try every means, with prayer and supplication unto Him from whom all blessings descend. We likewise frequently reflect on our situation under the present circumstances, and are constrained to acknowledge that the hand of our Lord is with us, who has assisted and helped us hitherto. How graciously hath the Lord assisted us in rebuilding the house, and preserved our lives among this people, who rob and murder among themselves with great cruelty; and we have till this time been in safety among them. They have sometimes in the night attacked our house, and have robbed us several times; but they have not been permitted to hurt us. By such reflections,

December 15.—I went out with Mrs. Palm. On the way we met with several Malabars, to whom we spoke concerning the state of their immortal souls. Some accepted an ohlà; but others refused it, observing that they could neither read nor write, although I know that some of them could do both; but they despised it. In one cottage, Mrs. Palm spoke to an old woman about her indigent situation in the present life, but that her condition in the other world would be more miserable if she died in her sins, and invited her kindly unto Jesus, the Friend and Saviour of sinners; and spoke very movingly of his love and willingness to accept sinners, even the vilest of them, if they came unto him with the sincere desire to obtain forgiveness of sin; and that God himself would enable them, by his grace, to live according to his will, and to his honour and their happiness, &c. When we went away, I gave her a sàrot, (or segare,) which she eagerly took. I also gave her an ohlà, on which was written, 1 John 1. 7. *The blood of Jesus Christ cleanseth from all sin.* But when she saw that something was written on it, she took the sàrot and the ohlà together, and cried—"Idei wòndam wòndam!" i. e. "I don't want this!" But when I told her how valuable it was, and how useful for her soul, she kept it, but seemed to be greatly perplexed. It is not customary among the Malabars for women to concern themselves about religion.

December 18.—I conversed with twelve people, men and women, in their cottage, about the way of salvation through Jesus Christ, as the way of the truth and life. The greatest part of the company were very indifferent; and I had trouble to keep them quiet. One of them listened more attentively, and assisted me in keeping silence: he showed himself very much displeased with the others, and rebuked their irreverence; he accepted, also, very thankfully, an ohlà containing the words from which I had spoken, John 14. 6.

In returning, I found a sick woman on the ground near the cottage; and as it was very hot, and the sun shone immediately upon her, she was very near expiring. I felt much concerned, and inquired if she had no relation who could take her under their roof? for it was certain death to lie on the ground in such a situation. I perceived that she was the mother of that woman in whose cottage I had spoken to the people, and that the braamin and their doctor had ordered her to be put in the sun! My heart was moved with compassion about the poor sufferer: I used all means to incline them to take her in. After much trouble, I prevailed on them; and after

after the poor sufferer had a short time been in the shade, she revived a little. I spake to her in a kind and affectionate manner; and prayed for the salvation of her soul. She could not speak, but gave signs of her thankfulness. Afterwards, I spoke to the people about their carelessness for their souls as well as for their bodies, and proved, by this instance of barbarity, that their miserable customs were the consequence of ignorance, by which they suffered much in this life; and as their foolishness, blindness, and pitiable condition were the fruits of sin, they might perceive how necessary it were to obtain forgiveness, else it would certainly effect their eternal destruction hereafter; wherefore I exhorted them to embrace the word of God, and to do his will, which is to believe in Jesus Christ as the Saviour of sinners. I told them that our forefathers in Europe had been, like them, in such a miserable situation before they were Christians; but when they had embraced the Gospel, and became real Christians, God had enlightened them by his word, and blessed them abundantly, both in soul and body. They listened very attentively. The third day hereafter the sick woman expired, when they made, as usual, their intolerable cry and noise for several days.

December 24.—About twenty people assembled in the evening at seven o'clock. I read Luke 1. 26..38, from which I conversed with them about the glorious subject contained in it; and sung and prayed with them. This was a blessed evening for our hearts: O that the sound of the glorious truth might be a blessing to many Heathens.

Decem. 25.—The same people, with some others, attended again in the morning to our divine service at this great day of the incarnation of our Lord and Saviour, Jesus Christ. I spoke from Luke 2. 1..4. All were very attentive; and we might have judged, by the outward appearance, that the love of God, represented to them as revealed in sending his Son as a Saviour of this world, affected their hearts. Alas! we have likewise reason to fear that the word falls on stony ground! O Lord, reveal thyself unto them! Grant thy blessings abundantly, and impress them with thy divine truth!

J. D. PALM.

Tillepally, near Jaffnapatnam,
Feb. 28, 1808.

AFRICAN MISSIONS.

THE following Extract from the Journal of Dr. Vander Kemp and his associates at Bethelsdorp, during the year 1809, affords a pleasing evidence of the progress of civilization among the Hottentots in that quarter; and exhibits also the power of divine grace, accompanying the word of life dispensed among them by the Missionaries.

ANNUAL REPORT *of* BETHELSDORP, *for the Year* 1809.

THIS year commenced with a disagreeable scene of the attachment of our young people to the pleasures of the world. Many of them broke through all restraints, to keep the festivals of the new year, at the places of the farmers; the latter are not generally inclined to give much to the former; but on such occasions as these they are very liberal, and rejoice in having an opportunity to seduce this poor people.

Indeed it is grievous to see most of the younger part of our community so much given to the vanities and vices of the world, which we are not able to suppress; and, what we never witnessed before, an aversion for instruction, so that the school begins to be greatly neglected. This, however, as well as the other, is greatly owing to the careless conduct of the parents. The indifference of a Hottentot to the welfare of his children is almost inhuman, indeed he has had little to stimulate him to due attention. A slave and drudge to a farmer, is the highest pitch of eminence to which a Hottentot has ever been suffered to arise, and daily steps are taken to continue this vile practice. The disorderly conduct of our youth is likewise visible in many of the more aged, and it is with difficulty we are able to hold in the reins of all kinds of irregularities. It would be more tolerable, however, if that were the case only with those who

are strangers to divine grace, or not members of the Church; but, alas! this is not the case; many of those of whose conversion we have otherwise little reason to doubt, give great occasion for sorrow: some by their worldly mindedness, and others by more open sins. Others occasion grief by their inattention, and wilful stupidity. Some, however, excel, whose growth in grace is evident, and very encouraging. With the many discouragements we have to encounter, we see, nevertheless, our heavenly Master making himself sovereign of the hearts of sinners, convincing them of the importance of possessing the one thing needful. Of such there have been this year four baptized, and there are many more whom we might consider as candidates, of whose conversion we dare not doubt.

We have received a pleasing account of the death of a lad of the Cape Regiment, who had gone from us, a son of our Brother Cupido. Some years back he had given hopes of conversion, but this was so declined that little or none appeared, either to us or him, of any work remaining. His sickness, however, which was a consumption, seems to have been a means to bring him back to Christ. He died very happy, and told his sister to inform his father and us, that we must not be concerned about his welfare; that he had forsaken the Lord, but that the Lord had not forsaken him; but was now refreshing his soul in the prospect of death, and was about to take him to glory.

We had a visit from another of that regiment, likewise formerly belonging to us, and were happy to find that all the temptations of a military life had not injured the work of God in his heart.

Our public services continue to be well attended, but we have been obliged to put a stop to an evil practice which was gaining ground upon us apace, that is long preaching, which was sometimes continued an hour and an half, or two hours. We have reduced it now to half an hour, morning and evenings, and an hour for Sundays, and monthly, or military prayer meetings. This we find more pleasant, and less profitable.

Our zealous Brother Boezak continues his labours, in season and out of season; his boldness in the cause of Christ very great. He took, in the beginning of the year, a journey among the farmers where he had sown the seed before, in which he found great opposition, and in one place particularly, where he was told that it was the intention of the farmers to kill him, accusing him of persuading their people to run away. No sooner did he hear this, than he entered the house, and

the persuasions of mother and wife, who advised him to escape. He attacked his enemies in the name of the Lord, and continued till he had gained the victory. They confessed their guilt, and acquiesced in his words as truth, and gave him full liberty to instruct their people. He gained such an influence that they were afterwards afraid to drink a dram in his presence. He has a peculiar address, great boldness, and a heart flaming with zeal for the salvation of sinners; and when surrounded with a body of hearers, he rests not till most, or all are in tears, which he calls laying down their weapons.

Our Brother Jocham came home this year, after having been in prison, or detained by force, two years, by farmers at the Elephant's River. He had received a false pass from a farmer, and was taken up as a vagrant, and had received several floggings for instructing the Hottentots belonging to the farmers. Brother Vander Kemp had applied to Colonel Collins for his relief, but when that gentleman sent an officer to look for him, he had already gained his liberty by means of the Landrost of Zwellerdam. He professed on his arrival, a grief for the decline he saw among the brethren and sisters, and laboured in vain for a revival.

Early in the year, Brother Vander Kemp visited Stuurman's krall; the following is an account of his proceedings there, &c.

"On Friday the 16th February, I left Bethelsdorp for Stuurman's krall; in the evening I came about a mile on the other side of the Strand fountain, where we found water, and there we slept. On the 17th, in the afternoon, I arrived at Stuurman's krall. He was not at home, nor was any hut prepared for our meetings. The number of people belonging to this krall has increased, and also the huts, which had been more dispersed through the woods. Several houses, built in the European form, and neatly plastered with brown clay, gave them the appearance of brick houses. Most of the men were absent, and the women informed me of the extreme wickedness and enmity against religion which prevailed among them, which they considered as the reason why no house was built for worship. They likewise told me that David, and the rest of the men were shy of our visits, as they restrained them from intoxicating themselves by curry, which seemed to be their chief food and occupation. David had consumed almost all the cattle, and was commonly wandering in the woods for food, leaving his wives to starve at home.

This report grieved me, and I thought that this should be the last time that I should visit this krall, resolving to take at my departure, a final and solemn leave of this perverse genera-

tion.

tion, by preaching from Matt. x. 14. or another text of the same import; but before I came to this resolution, I found myself inclined to give them a more full description of Christ's person, office, doctrine, atonement, and exaltation, in a continued series of lectures. With this intention I spoke this evening, on Luke i. 26—38. to about 35 people.

18. This morning I continued my subject from Luke ii. 1—21. and perceived a visible agitation among several of the people, which induced me to repent of my former intention to give up preaching in this krall. The number of hearers amounted to about 80, and almost every hour more arrived from the neighbouring places to hear the word of God. In the evening I spoke from Matt. ii. During service, David Stuurman arrived.

I found, in the afternoon, the place before our house too small to contain the number of attendants, I therefore set myself down on a somewhat elevated ground, and preached on Matt. xxii. 8—14. In the beginning I was much affected from sympathy with the people, whose affections rose to a high pitch: but this gradually subsided, and at length I became as unfeeling as a stone, nor do I recollect to have ever preached such an insipid sermon. I was, however, afterwards a little revived by conversation with Philip, his wife, his son-in-law Adonis, a Caffre woman of our own place, called Ratrijn, our Sister Poela, and an old Hottentot called Goeda, father of Adam and Platje. In the evening I spoke from Matt. iv.

19. Morning—Treated of Christ's baptism according to Matt. iii.

20. Morning—I took Matt. v. for my subject. This day Frans Vincent arrived with a number of his people, among whom several girls appeared under serious impressions. In the evening I explained Matt. vii. and viii. 1—15. I took particular notice of a man who seemed under great agony of mind, and was informed that he was a zealous preacher among Vincent's people.

21. Morning—I spoke from Matt. ix. 1—13. and 27—31. I had a soul-refreshing conversation with the mentioned preacher, whose name was Hendrick Kivit, and who informed me that Jacob had been the means of his conversion. In the evening took up John ix.

22. I began to speak on Christ's suffering, from Luke xxii. 1—6. After service I baptized Brother Hendrick Kivit, and walked to the place of Philip, with whose family I conversed and returned home. I spoke on Luke xxiii. 26—49. Matt. xxvii. 57—66.

23. I re-

23. I related the particulars of Christ's resurrection, and manifestion to his disciples. In the evening I celebrated the Lord's supper with Brother Kivet and Sister Poela, and spoke on Christ's ascension, and the last judgment.

24. I spoke from John iii. on the necessity of regeneration, and departed.

25. I arrived at Bethelsdorp.

Brother Read continues generally once a fortnight to preach at Fort Frederick, where his labours are more or less blessed. A soldier who professed Christ, has been reclaimed from a backsliding state; three have joined the little number in their meetings, in whose hearts a work of grace is hoped, and others are wishing to join, so that with a rich blessing for his own soul, he dispenses the word of life at that place.

In the month of October, Brother Kicherer again visited this district, to preach to the Chrstians (so called). He paid us a short visit, but we could not prevail upon him to preach at our place. His labours seem, however, not fruitless among those to whom he preached. There seems to be a stir among several who heard him, and who are, by the enemies of religion, termed mad, which is a favourable sign. Some are coming to our place to hear the word, who were before our most inveterate enemies. If this work should prove to be of God, we shall rejoice with them in their happiness.

Our very dear mother Smith often gladdens our hearts with her interesting letters. She proves to us a second *Phœbe* indeed, and not only to us, but to all the servants of Christ within her reach. She gives us, to our great joy, reason to expect her again at Bethelsdorp.

Our external circumstances are much as usual. The knitting school continues, but misses its founder. The number, however, increases and prospers beyond expectation; about 80 children in it have had the whole year their daily food, and without touching their funds; and the call for stockings and night-caps is more than we can supply, especially of short stockings or socks, to which the officers in military service are very partial.

The industry of our people in general continues to increase. Matts and Caffre baskets are made in great abundance, and sold at Fort Frederick, and different parts of the country.

Considerable traffic in salt has been carried on this year, which our people fetch from the salt pan, pile up in heaps, and is fetched from hence by the farmers, who otherwise have often a journey in vain, not being able to get fine salt, or even in that case, prefer to give a reasonable price for it dry, than to take

take it wet from the pan. Our people carry it likewise to different parts of the country themselves for sale, and barter for wheat, &c. Soap-boiling, sawing, and wood-cutting for waggons, &c. is carried on at a considerable rate, by which means they are able to earn a good deal of money with the greatest ease. Besides this, they earn much by frequent journies to the Cape, with the farmers.

The success of our harvest of 1808, gave vigour to our agriculture, so that in the months of June and July we began again, and have been able to get upwards of 40 sacks of wheat into the ground, besides some barley, rice, Indian corn, beans, peas, pumpkins, &c. &c. so that the wants of our poor people are more and more likely to be supplied. We have, however, not had such abundance of rain this year, yet our wheat (which is most of it cut) has not suffered much, our other grain perhaps may.

Our increase of members to the Institution has this year from without been less than last; being last year 297, this year 269. This, however, has been more than made up among ourselves; 42 children have been born. (In 1808, nineteen were born.) We have had seven deaths this year, and 29 couple married. We consider the many births greatly owing to a regular way of living, to which the Hottentots have scarcely ever been accustomed. Among those that have died is our Brother Jan Bootsman, of the Gona Nation; he died suddenly, but very happy.

Brother Vander Kemp wrote to Lord Caledon, proposing our continuance at Bethelsdorp, provided a piece of ground could be granted in our neighbourhood better calculated for agriculture: likewise a collection for an orphan-house—the erection of two new institutions; one beyond the Snow Mountains, and another among the Caffres on this side of the Fish River; and requested permission for two Missionaries to take a journey out of the colony: which letter, on account of the first proposition, Major Cuyler undertook to forward and recommend.

We heard that Lieutenant-Colonel Collins, of the 83d regiment, had left the Cape, as His Majesty's Commissioner, to regulate the disorders of the Caffres. In consequence of an order that the Caffres were to leave the colony, we were forbidden to receive Caffres into our Institution, or to suffer them to remain at our place. A false report being made, that notwithstanding these orders, we harboured Caffres among us, Major Cuyler was pleased to order that wandering Caffres coming to Bethelsdorp, should be sent under an escort of Hottentots,

tots, to the Drozdy, which was done by the first Caffres that came; but this order was afterwards disannulled by Colonel Collins, who considered it sufficient if a report was only made of their being with us.

On the 7th of April, we had a visit of Lieutenant-Colonel Collins, with the Landrosts of Graaf Reinet, and Nitenhage. By Colonel Collins, Brother Vander Kemp received a letter from the Governor, chiefly recommending Colonel Collins to his attention. He left a memoir, requesting a list of the members of the Institution, of those present, and those absent, giving their names, the country of their parents, from whence they came, when admitted, if baptized, and what progress made in arts and sciences: of those who were absent, when departed, and where to. This was sent a few days after, and we found to our astonishment, of those present, 146 men, 211 women, 282 children—together 639; of those absent, 113 men, 121 women, 106 children—340. Total 979—those more than a year absent not considered members.

The next morning Colonel Collins, with a number of other gentlemen, breakfasted with us, inspected the children in school, and made several inquiries of the state of the Institution, &c. &c. After which, we accompanied him to our salt lake, where a trial was to be made to find coals, as had been recommended by Mr. Dankelman; but after boring to the depth of 60 feet, not the least appearance of coals could be discovered. With the fore-mentioned list, Brother Vander Kemp sent to Colonel Collins a memorandum, requesting, by his intercession, to obtain an answer to, and the favours requested in the letter of January to the Governor, with an additional request that the case of the poor and oppressed Hotentots might be taken into serious consideration by his Excellency, their numerous complaints and grievances examined, and the defects in the administration of justice, as being the principal cause of the tyranny under which they groan, and the visible decay of the nation regarded.

A few days after, Brother Vander Kemp, with Brother Read, waited upon Colonel Collins at the place of C. Vogel, where he was exploring a lead mine, in which he was more successful than with the coals, finding near the surface, a vast quantity of massive galena. He promised to procure an answer to the different points mentioned in the memorandum, as soon as possible. He recommended strongly a Mission to one Hintz, a Caffre Captain, and said to be successor to Geika, whom he had found far behind Caffre Land, in a tour he had made to the northward, farther than any European had ever been.

been. He seemed likewise very zealous for a Mission to Madagascar, and expressed his assurance that Lord Caledon would give every encouragement and assistance in such an undertaking.

In obedience to an order for the inhabitants to make strong kralls for their cattle, we went about and effected one more substantial than any one in the country, having a ditch thrown up round it, six feet wide, and four deep; it is a square, the side of which is 200 feet, with a watch-house at the entry, for two men armed, keeping watch at nights.

On the 13th, our waggons arrived from the Cape. With them we received with pleasure, *Maart*, formerly a slave of Rev. Mr. Vos, but now in possession of our society. Brother Vander Kemp took him under his immediate care, and he is coming on pretty well. He is not baptized, and we shall wait to have for ourselves convincing proofs of his conversion before we take that step, although his conduct is irreproachable. The name of Maart, or Meret, being so degrading in this country, he has taken upon him the name of Verhoogd, signifying exalted, which was recommended by one of our brethren; he goes, therefore, now by the name of Andreas Verhoogd. He is very eager to be employed in the work of the Lord, and assists Brother Smith as well as he can in the school.

The uncertainty of our situation has made us always reluctant to undertake any thing permanent upon the place; accordingly, some of our buildings, consisting chiefly of sticks and reed, were falling down. Among which, was the house of Brother Read, which was in great danger of being blown down by the strong gales of wind which are frequent here: he therefore resolved, at last, to build another, which he effected in about a month, more convenient and substantial than his former.

Brother Vander Kemp received an answer to the first proposition of his letter of January to the Governor, through the medium of Major Cuyler, by which his Excellency was pleased to signify that any ground belonging to Government in the neighbourhood of Bethelsdorp, uninhabited, was at Doctor Vander Kemp's service, but that he found himself not authorized to put the public to an expense for the purchase of a loan place as mentioned in the correspondence. On receipt of this, application was made to Major Cuyler for a tract of land belonging to Government, between the mouth of the Great River, Kop's River, and our next neighbour, as likewise a piece on the north-east of the mouth of the same river, extending towards the

he Koega, fit, however, only for cattle, who answered, that he first was intended for the oxen of farmers, who might come o fish, and the second for outward places for the cattle of the ew town of Vitenhage. Brother Vander Kemp made a report f these circumstances to the Governor, thanking him for his ind offer, observing, at the same time, that it had never been is intention that the public might be put to any expense for ie purchase of a place for the Institution, conceiving that hen that was necessary, it ought to be done by the Missionry Society; but had hoped, that a place might have been proured without expense to either, there being so many vacant laces in the colony, especially in this district, which could have een given as an equivalent for any which might have been ound suitable for the Institution.

Soon after Brother Read had pulled down his old house, the hurch, which had been united with it, began to give way; and n the evening of the 9th of September, with high wind and eavy rain, while Brother Ullbricht was preaching, it gave a idden crack, and fell half in, on which all the hearers ran out, most trampling upon each other, and the service was conluded in the half-finished house of Brother Read. The next ay we placed pillars under the old church, in which we were ble to continue worshipping till we had built another. Our eople had long since offered their services for the erecon of a church, but unfortunately the necessity of buildng happened at a very unfavourable time of the year, provions being extremely scarce. However, on the 11th of Sepmber, we began, some to lay the foundation, others to cut ood, &c. &c. the walls were carried up with mud, and strong osts of seven feet high, 18 inches thick, and the thatch was put n by the latter end of September, so that on the 30th of that ionth, we could perform divine service in it, and the old one as pulled down. The length of the church, or school-house, ould be 118 feet long, but that it might be more commoious, we made it in the form of a right angle, each leg being 9 feet long; the breadth within the walls is 18 feet.

On the 2d of October, we received letters from London, by means of one of our Hottentots who had been to the Cape,) ccompanied by one from the Brethren Wimmer and Pacalt, y which we were happily apprised of their safe arrival, and heir being destined for Bethelsdorp.

On the 5th of October, we were alarmed by symptoms of oplexy which Brother Vander Kemp observed in himself, and n the 7th, it was at a high pitch, so that we found it prudent to ttle some small matters, in case death should make a separa-

tion: But the Lord, whose ears are ever open to our cries, was pleased to restore him: slight attacks, however, are now and then felt.

In the latter end of December, we were informed by a letter from Mrs. Smith, of an alarming earthquake which took place at the Cape, particularly in Cape Town, and its vicinity. It began about ten o'clock in the evening of the 4th of December. There was heard very suddenly, a most dreadful noise and roaring in the earth, which was followed by a most fearful shock, so that death appeared on the face of every creature, which shock was repeated four times shortly after each other. The people, black and white, ran out of their houses, much affected, and in the greatest dismay; even the most wicked blasphemer, and Deist were constrained to say, "this is the finger of God." It ceased for about an hour and an half, and then another shock was felt, but not so severe as the first. No more were perceived till the afternoon of the next day: repeated shocks were felt for several succeeding days. On Sunday and Monday none were observed; but on Tuesday there was another shock, which was the last. The sky, however, which was very clear and serene, remained the same. Many houses were rent, but none fell. The consequence of this wonderful circumstance is, (that religion which stood at the point of ruin) that hundreds of young and old, rich and poor, black and white, all throng to hear the word of God. They have meetings every evening in the new chapel, but the place was too small to contain the hearers. The reformed church, which is very large, had likewise been too small to contain the multitude. The Lord's people received great power and freedom to speak in his name. Some seemed to be pricked to their hearts, and began to cry for mercy. The ministers preached very suitably to the occasion. At the Blue Mountain, on the opposite side of the Table Bay, a large opening had been discovered, where a kind of black mud issued, impregnated with a saline matter.

J. T. Vander Kemp.
J. G. Ullbricht.
E. Smit.

Extract

EXTRACT *of a* LETTER *from* DR. VANDER KEMP, *to the Directors, dated* BETHELSDORP, *June* 8, 1810.

ON February 27, we had the pleasure to welcome the dear, and long-expected Brothers Wimmer and Pacalt, at Bethelsdorp. During their stay at the farm of Brother Wessel's, their labours seem to have been conspicuously blessed: but this, and the other occurrences of their journey through this colony, I suppose, you will have found fully detailed in their letters and journal, which they have transmitted to you after their arrival here. Brother Pacalt is determined to accompany me to Madagascar, with Brothers Ullbricht and Verhoogd, while Brothers Read, Wimmer, and Smit, are resolved to remain at Bethelsdorp. With respect to our intended excursion to that island, I have requested our friend H. De Tongh, in Cape Town, to look out for a vessel, whose master would be willing to convey us from Algoa Bay to Madagascar; and at the same time, applied to the Governor, in order to obtain his Excellency's permission for the Captain of such vessel to run into Algoa Bay, and take us there on board, observing, that the expense which would be incurred by the transport of four families, with their effects, from Bethelsdorp to the Cape, by land, and their abiding in that town for an uncertain, and perhaps long protracted time, would be enormous to the Society. This application I made by means of the Colonial Secretary; of whose answer, received April 24, the following is an extract: "That as no private vessels trade to Madagascar, the opportunity, which may probably offer, will be that of some vessels in his Majesty's service, in which case, his Excellency will use his endeavours to procure you and your Brethren, a passage to the said island; but from the nature of the service which the vessel will be sent on, it is not probable that she can be permitted to touch at Algoa Bay. His Excellency will, however, have the pleasure of writing to you more particularly on this subject, when the time arrives," &c.

The Lord continue to bless our labours, and the work of his converting grace begins to appear here and there among the farmers in our neighbourhood, but especially among the soldiers at Algoa Bay. The increased numbers of Missionaries here, by the arrival of the Brethren Wimmer and Pacalt, gives to the last mentioned, room for itinerating excursions among the Colonists, which seems not to be in vain.

That the light of the Lord's countenance may continue to shine

shine with an increasiug lustre upon your proceedings, is the
feeble prayer of, dear Brethren in Christ,

Your unworthy, though affectionate Brother
and Servant, for Christ's sake,
J. T. VANDER KEMP

P. S. Brother Ullbricht's sight is so much weakened, that he reads with difficulty. I suspect the cause to be the beginning of a cataract. Yesterday he informed me, that if this should become worse, it will effectually put a stop to his intended journey to Madagascar. In that case, I think it will be prudent to look for another Brother to supply his place, if such a one should offer himself to that service.

EXTRACT *of a* LETTER *from* MR. READ, *to* MR. LANGTON.

Bethelsdorp, June 5, 1810.

WE are now *seven* in number, which is painful, considering the thousands of Heathen who want help; but we must wait the Lord's pleasure, which is still uncertain. Yet the way to Madagascar seems to break up. The Directors will long since have heard that Brother Wimmer has resolved to continue with me at Bethelsdorp, and that Brother Pacalt intends to accompany Brother Vander Kemp. Brother Ullbricht intended likewise to go, but he has for some time been indisposed, and has a bad complaint in his eyes. He would be greatly missed, as he is very useful here. He is, at present, building a water-mill, and intends to try at a wind-mill; if the last could be accomplished, it would support the whole Mission.

We continue to be surrounded with songs of deliverance from time to time. The judgments of God threaten this country continually; but the inhabitants do not learn righteousness. Few are aware that sin is the cause; and this gives us reason to fear a heavier stroke. The earthquake continues to be heard and felt from time to time at the Cape, but has not the same effect upon the people as at first.

Our dear Bethelsdorp continues to be favoured, more or less, with the presence of the Lord. Some of God's people have sweet times, and many hear the word with attention and impression.

The word seems of late to have had a very good effect among my

my countrymen at Fort Frederick. On the arrival of the detachment, there were but few who appeared to know the Lord, and who met in the bushes daily for prayer, &c. about ten or twelve have been added to their number, some of which, were the most forward in all kinds of vice, and ringleaders in wickedness. This gives me liberty and boldness. I only attend once a fortnight on the Lord's day, and endeavour always to be back at two in the afternoon to attend at the Lord's supper, for I consider that these services must not interfere with my Missionary work—the distance is about nine miles.

The busy time of ploughing and sowing is, with us, at hand; a number of our people are gone to Graaf Reinet, with 3,000 feet of boards for sale, with five waggons, which will bring them in about 1,000 rix dollars, or 200*l.* but when they return, we hope to begin.

We have lately discovered some fountains near Bethelsdorp, more than sufficient to supply it with excellent drinking water, so that we shall make no more exertion to be removed. The Lord shows us he is able to make of a barren wilderness a fruitful field. I have began gardening again, and am likely to succeed pretty well.

We have again requested a supply of articles from England, we hope that an account of the prices and expenses of every kind will be sent, that we may deduct the amount from our annual support. Besides what is in the common list, I have begged a large great coat, I think such as the coachmen wear; the Brethren Wimmer and Pacalt have them, the thicker the better, as on some of our journies, they are at once beds and blankets.

Dear Sir,

Your affectionate unworthy Brother in Christ Jesus,

J. READ

EXTRACT *of a* LETTER *from* BROTHER READ; *containing a very interesting Account of his Journey to the Caffres*

BROTHER READ, who assists Dr. Vander Kemp at Bethelsdorp, had long entertained a strong desire to take a journey into the country of the Caffres; which he commenced January 5, 1810, accompanied by (the native) Brother Cupido and six others.

"We reached the Sunday River before sun-set; which gav[illegible]

colour with which they paint their bodies. The men are altogether unclothed.

"The next day we were visited by about twenty Caffres, three of whom were forerunners; and were soon followed by the rest of the company, with about twelve oxen, who are taught to proceed with great swiftness. The Caffre visitors were naked, as were those of the krall, except a belt round their heads; to which were fastened two wings of the crane, which had the appearance of horns. Each of these men had a shield in his hand, about four feet in height, made of an ox's hide, with a bunch of assagays (or long darts) fastened to it. With these weapons they will fight the most fierce lions and tygers, by creeping under them, and taking an opportunity to stab them with the assagay. The crane-feathers are used only in hunting, or in war; and in the latter, those who are so distinguished, act as the cavalry among our troops.

"Shortly after, arrived Jan, with his father. Our mutual joy at meeting was great. Jan, it seems, had submitted to the ceremony of circumcision, and was considered as the appointed successor of his father, in preference to his brothers, he being the only son of the real wife of Ztaatzoe. I had much conversation with the old man, who enquired particularly into the state of our Institution, and expressed a strong desire to see Brother Vander Kemp; and especially that a Missionary might be sent to instruct him. I told him that Brother Vander Kemp had requested leave to visit the Tambookies, at which information he seemed very much grieved; and asked, 'Why *Jankekanna** could do such a thing,—to neglect him, and pass by to another nation? Did he not think that Ztaatzoe needed instruction as much as the Tambookies?' I assured him that it was my intention to try to visit him now and then; and he intreated me to leave no means for that purpose untried. Many of the inhabitants of the neighbouring kralls, especially those returning from the chace, paid us a visit,—all of whom expressed their joy on seeing me. The women were very troublesome, in begging handkerchiefs, beads, &c.; and seemed surprized when I expressed a reluctance to part with the handkerchief which was about my neck (having already got my pocket-handkerchief, and every other article I could spare); for they could not conceive the use of that about my neck. The women are always clothed, and appear to be very modest.

* A name which the Caffres had given to Dr. Vander Kemp, and by which he is known through all the Caffre-land.

"I was

"I was surprized to observe the wonderful share of spirits which both men and women possessed; for, from morning to evening they were busily engaged, some in playing upon their *garas*, some hallooing, others singing, and making the most child-like gestures.

"The old chief has, at present, two wives, and his eldest son three, each of whom had a young child. A difficulty now presented itself respecting getting Jan with me, which had been a matter of prayer the whole journey: he himself knew not his father's intention. I proposed him that he should ask his father, but that he begged me to do: I did so, and found him perfectly willing to give him up, observing that his son was still very young, and that he wished as much of his time as he possibly could spare, might be devoted to a farther knowledge of those things, which he had lived, and probably would die, a stranger to. After obtaining this permission, and having but three days more to spare, according to our pass, we set off in the afternoon, accompanied, for some distance, by a vast number of men, women and children, who shewed much affection to their young chief.

"We travelled to the krall of Camma, where we intended to sleep. On our way, we had called at a krall of Gona's, most of whom I knew, some of them had formerly belonged to Bethelsdorp, but being of late among the farmers, had been driven off with the rest of their nation. Among others, was the old Goeda, mentioned in our report, with his family. I informed them, that I should preach that evening at Camma's krall, if they liked to come and hear, which several did, and stopped the night, to be present the next morning, and I have reason to believe, that they did not hear without a blessing. Camma and his son were very much pleased with my visit, and heard, with great attention, what I had to say respecting the birth, life, death, resurrection, and ascension of Christ, the resurrection of the dead, and the last judgment; they promised to keep in memory the name Jesus and Christ.

"We rode away the next morning to the krall of Mrs. Tzoenza, the sister of Zlambi, who has a number of kralls subject to her, and seemed to be able to maintain her rank with dignity. Her brother, who lives generally near her, was likewise gone to join Zlambi; he had left three of his wives here, and taken two with him.

"A little before we arrived at this krall, we passed a spot where an English officer and about twenty men had been cut off by the Caffres, under the former English Government, at-

tempting to drive them over the Boshesman's river; the remains of these unfortunate men were still to be seen. We had been invited to stay that night at the krall of one of the sons of Zlambi, but meeting on the road, on a journey from home, we agreed to go as far as our horses and oxen would carry us, towards Conga, and beyond our expectation, we arrived there about sun-set. Here I was surrounded with a number of old acquaintances, who formerly used to visit our place, and who were extremely glad to see me. I was introduced to the chief, who likewise manifested great joy at my arrival. He lay sick in bed with the venereal disease, and an inflammation in the eyes, so that I could not get much conversation with him. He ordered, at the moment of my arrival, a fat cow to be killed for me and my companions, and manifested great friendship to me; indeed, the kindnesses I received from these savages, in general, was very great. Conga had five of his wives by him, having, as it is said, sixteen, besides concubines. He has given one of his sons the name of Jankkanna, from Brother Vander Kemp's Caffre name.

"The next day we departed about noon; we had here to leave our poor Tubi, who had been much cast down the whole night, and when we were about to part, he wept bitterly, begging me to solicit the Landrost to permit him to come now and then, a day or two, to our Institution. We passed a krall where about two hundred Caffres, including men and women, were assembled to dance, occasioned by a marriage of a young chief. We hasted, and came at dusk near the krall of Hakkabanna, one of Conga's chief men, and an old acquaintance of ours. We could have reached Sunday's River, but should have had to go through the woods in the dark, and consequently have been in danger of the elephants. After we had unsaddled our horses, &c. we visited the krall, and found several of the Gona people, formerly belonging to Bethelsdorp, whose joy at seeing us was inexpressible. The next morning one of them, a young woman, was very much affected under the word, which gave occasion to a very pleasing conversation between her, myself, and Brother Cupido, after service. We rode away pretty early, and on going through the woods, found a number of elephants had passed a little before us; and from the track, we concluded that they were still on the banks of the river. A dreadful circumstance took place with these animals some time back, not far from this. Two farmers who had been to the Drosdy, were returning home, had unsaddled their horses by a fountain, and fallen asleep; the elephants came, caught the one, and tore and trampled him to pieces, so that only a bone or two of him was

found; this same man had been appointed Heemraad of our district, and had threatened total destruction to our Institution. Near this spot, Brother H. Boerak had shot five elephants, a little time before. We halted at the ford of the Sunday's River, to refresh our horses, &c. We had not been long here before several Caffres came out of the bushes in different directions, very much enraged, having, as they said, been driven from the opposite side of the river by thirty boors, and with such haste, that they had been obliged to leave cows, calves, milk bags, &c. &c. they became very insolent, and our people were in great anxiety, expecting an attack at our departure; but we rode away unmolested, and arrived safe at Bethelsdorp with my two young Caffres, Jan and Bili, towards evening.

"The Caffres, in general, expressed a strong desire for instruction, but the present crisis seems to present insurmountable difficulties, and at once shuts the door for Missionary exertions. I believe, however, honest Missionaries would effect more than all the hostile operations that may be undertaken; but to this, Government seems averse.

"Not many days after my arrival from the Caffres, the long expected answer arrived from Lord Caledon was received, by which the different propositions of Brother Vander Kemp to labour in Africa, were rejected; and all expectations of being useful among the Caffres, Tambookies, or any nation beyond the boundaries of the colony, were cut off, and the only alternative was to undertake something to the westward within the colony, or to visit Madagascar. In the last case, his Lordship offered to recommend Brother Vander Kemp to Admiral Bertie, probably to procure a passage. After some deliberation and prayer, my dear Brothers Vander Kemp and Ullbricht resolved upon the latter, and are actually taking measures for the accomplishment of this important undertaking. How I wish for the spread of Christ's kingdom, and how I ought to rejoice at the expectation of that long neglected island being at last visited with the light of the Gospel! Yet the thought of my dear Brothers leaving Bethelsdorp, and our being separated, is to me a thick cloud, and insurmountable trial. I hope, however, not to fight against God, with whom all things are possible. I know he has said, "fear not, thou worm, Jacob, as thy day is, so shall thy strength be;" and other such promises, which, if I can act faith upon, are able to afford great encouragement.

"Respecting my remaining at Bethelsdorp, I wrote to you in my last letter, and shall, in the strength of the Lord, take upon

upon me the important charge, till he shall be pleased to make known further his will and pleasure towards me. Whether Brother Vander Kemp should leave Bethelsdorp or not, I should like to know your ideas respecting Zak River, or in that direction, having in view the gathering of that scattered flock together; if Brother Kicherer should not undertake it, and the more, as the Governor gives permission to attempt something in that field. If the Caffres should be permitted to remain on this side of the Fish River, I shall not neglect to propose again to Lord Caledon, undertaking something among that people, if it were at first only to itinerate.

"We very much regret losing the opportunity of itinerating to Stuurman's krall, where we often had refreshing seasons for our own souls, and we trust for others; it is not only a loss for the people who resided there, but for the poor Hottentots and slaves residing by farmers in the neighbourhood, who are not able to come so far as our Institution. O! when will the Lord appear, and provide for the thousands of starving souls in this country.

"We rejoice in the flourishing state of the Society, and the indefatigable labours of the Directors; I hope they will not be in want of pecuniary aid to accomplish their extending plans, and defray the increasing expenses; and may the Lord reward a hundredfold, those dear friends who exert themselves for our support in our labours for the poor Heathen, even in this life, and give them a rich entrance into his glorious kingdom.

"I hope to enjoy a continuance of your earnest prayer for me and our poor Bethelsdorp, and remain, dear Brethren, with the utmost esteem,

"Your very unworthy son in Christ,

"J. Read."

JOURNAL *of the* BRETHREN C. *and* A. ALBRECHTS, *intended for the Directors of the* SOUTH AFRICAN *and* NETHERLAND SOCIETIES.

February 7.—THIS day we received letters from our worthy Directors, dated December 10, 1807, and September 13, 1808; we also received letters from the Directors of the South African Society, and from Brother Seidenfaden, who is at present in Cape Town. From these we learn, that they have agreed to send Brother Seidenfaden to Brother Tromp, at the Camie's Mountain; which we were glad to learn, because we think it necessary to establish a Mission there, for the purpose of labouring among the little Namáquas. But, on the other hand, we were sorry to be left alone among the great Namáquas, where we have so much to do, and we were ignorant what would become of those that were left by Brother Seidenfaden. We received also a letter from Brother Tromp, requesting to send the cattle belonging to Brother Seidenfaden, to the Camie's Mountain. We had also a letter from Brothers Anderson and Jansen, informing us, that they had baptized twelve persons, and that their congregation is very attentive to the word of God.

On the 9th, Brother C. Albrecht went away, on horseback, to visit the krall of Captain Kagap, and the others belonging to the congregation of Brother Seidenfaden. He arrived on the 14th, and was received with great satisfaction. Captain Kagap and his people were very sorry to learn that Brother Seidenfaden had left them; the captain and his son particularly expressed their concern, and said the next morning, that they had not slept an hour on account of this unpleasant information. They, and all of them were told, that they must not give way to their sorrows, for that it was promised, that more Missionaries would be sent to this part of the world. They were, however, very glad to hear that we had established ourselves at the Warm Bath, and that we shewed an anxiety to labour among them. A proposition was made, that the Warm Bath should be, in future, the chief place of our Missionary establishment in this part of the country; that the present and future Missionaries should come to that establishment, from whence they could go by rotation, to some distant tribes, and stay among them for some time. This satisfied them very much, and they wished that this might be accomplished. It appears to us to be a very good plan, for all the different tribes would thereby have continually an opportunity of being instructed

structed in the Gospel, and the Brethren Missionaries could succeed each other, every month, or every two months. We have been thinking of this plan, and find it a very desirable thing, and would, at the same time, be beneficial to the funds of the Society. There would be only one establishment, as there now are more. This would also be treating the different tribes in the same manner, and would prevent jealousy; for now, those among whom the Missionaries dwell, and are established, think themselves better off than the others; and if a great many live together for a long time, they suffer very much with respect to the necessary food for the cattle, and their breeding. We, therefore, request the Brethren to take this into their serious consideration, and to send us some more Missionaries, as the field we labour in, is much too large for us; besides, Brother A. Albrecht is not at all strong, but rather in a delicate state of health. It falls always to the lot of Brother C. Albrecht to travel about in the desert, which is sometimes attended with great fatigue and difficulty, by which his constitution will be weakened very much.

Brother C. Albrecht remained with Captain Kagap till the 18th, and during his stay, he continued to instruct his people in the word of God. With his eldest son, he had several private conversations. Nothing can give this young man more pleasure than when some one talks with him of the love of God, and of the Gospel of Jesus Christ. He was asked, if he knew why this gave him so much pleasure. His answer was, that he could not account for it, but he knew very well, that all the treasures of the world could not give him that comfort which he felt in hearing and speaking about the love of God; and the more, as he knew that he was unworthy of it, because he was a great sinner. He was admonished to pray to God continually, and he would feel the same comfort; another who was present, and who was mostly with him, said, that he saw him very often pray. He promised to come soon to us at the Warm Bath.

On the 18th, Brother Albrecht left the place, and in the evening he arrived at another krall, where they requested him to stay, that they might have an opportunity of hearing the word of God. There were several who were moved very much when the Gospel was preached to them.

On the 19th, he arrived at another krall, among whom, were several that belonged to Captain Kagap, who had sent to them, desiring to be inscribed in the list of the congregation.

On the 20th, hey went as far as the Haman River, being a branch

a branch of the Orange River. The country had very good pastures. In the evening they arrived at the Kaminaqtuas krall; and those that had not been inserted in the list, were inscribed. To them the Gospel was also preached.

On the 22d, they came to a large dry plain; they found, fortunately, a spot where some water had remained since the last rain, from which they refreshed themselves and their horses. They passed the night there, and the following day they arrived safe and in good health at the Warm Bath.

On the 13th, we made a beginning to instruct twenty-seven candidates for baptism, who were catechised from the Compendium of the Christian Religion; this we did in the Dutch language, and by means of an interpreter in the Namáqua tongue. We afterwards found that this instruction had the desired effect.

On the 16th of *April*, Nine of the Great Namáquas, (three men and six women) and seven of the bastards, who had been thus instructed, were baptized. After the ordinance of baptism, they received the Sacrament, with three other members, who had been baptized many years ago. We pray to God, that these people may lay a good foundation for a congregation among the Great Namáquas. After this, we invited all those that had taken the Sacrament, to dine with us. We shed tears of joy and thankfulness for the great blessings we received, that the Lord will make us, his poor and unworthy servants, useful to the heathen. To *John*, who was among the number, we lent a shirt, and other cloaths, which he had never worn before; whilst they were dressing him, he could not help shedding tears, and joyfully cried: "O what great things does God to me, who am a great sinner; O God, support me, that I may always remain faithful to thee till the last moment of my life!!" All the by-standers were moved very much, and when we were informed of it, we also could not help shedding tears of joy.

We had some conversation with another person, a young man who long since had paid great attention to the word of God. When we asked him some questions about his belief in Jesus Christ; he answered, that he had loved him long ago, but he had heard others say, that they had seen him, which he never had done yet. He was told, that this was figuratively speaking, and that it was impossible to see our Saviour, because he is in heaven. And when we had explained, as much as we could, the nature of loving Jesus Christ, for his great sufferings, he fell down and fainted, after he had cried out in ecstasy: "The Lord Jesus is also my Lord and my God!"

We

We did not hesitate to baptize him with the others, though he had run away from us some time ago, because Brother C. Albrecht refused to give him tobacco on a Sunday, but he came back and repented sincerely; on account of which, he remained among the candidates for baptism, and was baptized at the same time.

In the latter end of this month, several of our people prepared the ground, and sowed a great quantity of corn. In the beginning of May, they went to Corregas for the purpose of sowing corn there. In that place, during four days, a lion pursued our oxen, and notwithstanding all the care and attention, he killed one of them at last. We should certainly have tried to sow corn near the Lion Fountain, but the number of vermin in that part of the country, and the want of necessary implements, have prevented it. Besides, it was highly necessary to build a place of worship, but for which, we have not sufficient materials. We therefore request that we may be assisted by the Directors in this undertaking.

In this month, *Hendrik*, Captain of a Namáqua tribe, came to us, and said, that he wished particularly to be instructed in the Gospel, as well as his people, and begged that Missionaries might be sent to his people. This tribe is larger and more numerous than the Namáquas, whose number is upwards of 500. The country where these people, who are called *Field-shoe-wearers*, live, is about five day's journey from the Warm Bath, and though very rocky, has excellent pastures. According to the above-mentioned plan, this nation might be instructed in the word of God. To the north-west of them, there are two other tribes, belonging to the Namáquas, they are called the *Kykoup* and the *Tammaras*. They have also excellent pastures and good fountains, among whom, Missionaries would be well received. However, it is necessary to keep in good order the people among whom we labour, as the other tribes look very much to them, and say, "if they continue to love the word of God, and live in peace and quietness among themselves, we shall then be glad to receive Missionaries among us." Brother C. Albrecht went last year to the *Kampkaups*, and found them dwell in the cliffs and defiles, from fear of their neighbours. He was very well received among them, and they promised him to hear the word of God, if Missionaries came among them. Upon the advice of Brother Albrecht, they left the cliffs and defiles, and began to dwell in the country; afterwards they went to the *Black-mud Fountain*, which place is much nearer to us; on account of which, Brother C. Albrecht wished to visit them again, but he

he was prevented from doing so. According to the latest accounts, this tribe lives still near the Black-mud Fountain, and are in expectation of seeing Brother Albrecht again among them.

See there, dear Brethren, what a large field for us to labour in; not only the number of people, but the great distance they dwell from each other, must be taken into consideration. Three Missionaries have now been among those people three years and a half. Those that have been inserted in our books, amount to the number of 1200, they dwell in a country, the extent of which is six day's journey long, and equally broad. In this extent, are, besides our establishment at the Warm Bath, three principal spots, for each of which, two Missionaries are required, who ought to succeed each other by rotation, if we would render any effectual service to these poor people.

On the 20th, some of those that went to the Corregas, for the purpose of sowing corn, returned. They had sown two bushels, and would have remained longer, but the lion had killed two of their oxen, and they were afraid that they themselves were in danger. Some of our people came from the Hamas River, and also the son of Captain Kagap, with two Hottentots, to hear the word of God. With them we were able to converse in a very agreeable manner. From time to time, some people come from a great distance, and stay a few days among us, to hear the Gospel.

We finish this Journal with our cordial wish, that we may see soon among us more Missionaries, and pray God, that he may send many labourers in his harvest! Amen!

JOURNAL, *since the Departure of* BROTHER C. ALBRECHT *to the* CAMIE'S MOUNTAIN; *beginning with June* 14, 1809.

ON the 14th *June*, 1809, after having had a prayer-meeting, Brother C. Albrecht departed for the Camie's Mountain to buy corn, because our provisions were nearly exhausted. In the evening we had another prayer-meeting, where those who had been baptized, were present. Among them were also four Brethren who came to the Warm Bath for the sole purpose of hearing the word of God; they were peculiarly edified. They said that they were sorry they lived so far from us, because they had now very seldom an opportunity of hearing the word

of God, one of them determined to live among us. *Hendrik*, captain of the Field-shoe-wearers, one of the above-mentioned four, said, that he would go back, but return in a short time with some of his people, to give them an opportunity of becoming acquainted with the way of salvation.

On the 15th, we received a letter from our Brother, mentioning his welfare, and that of his fellow-travellers. Among the candidates for baptism, was one, whose wife had been already received as a member of our congregation, who declared, that it was his chief wish and desire to be instructed in the doctrine of Jesus Christ, and to be his follower during his life. Besides him, there was another, who expressed himself nearly in the same way. There was a woman who had been refused to be received as a candidate for baptism because she had left her husband; however, upon her promise to live with him again, she was received. But her husband being at a great distance with his cattle, could not soon come to us; in consequence of which she changed her mind, and fixed her attention upon a young man, hoping he would marry her. In the mean time her husband returned, and on the supposition that his wife would join him, went to her, but she ran away from him. We had her brought before us, and reproached her for her conduct, declaring at the same time, that she could not remain on the list of candidates for baptism, as long as she pursued the same conduct. This day she came to us, repenting of her former behaviour, and joining her husband, she was again received as a candidate.

June 24.—A couple, who had lived together without our knowledge, were severely rebuked by us, and afterwards married. It is not the practice among us to marry a couple who are not baptized, but sometimes we are obliged to do it, to prevent, as much as possible, adultery and fornication. We have begun already to instruct the candidates for baptism privately, and catechise them according to the "Compendium of the Christian Religion." This instruction had been postponed for some time, because many of the candidates had been obliged to be absent at some distance. We do it now on Tuesdays and Fridays.

Saturday 25th.—We understand there are several Namáquas very much dissatisfied, who are going to reprove their Captain Bondelzwart for having permitted the preachers of the word of God in his country; the consequence of which, they say, is, that they are in the greatest poverty. They say there are cattle and sheep enough, but on account of the word of God, [illegible] are poor and cannot get them. The fact is, that before the Gospel

Gospel of Jesus Christ was known among them, they always robbed and plundered other tribes.

On *Tuesday, June* 28.—In the morning, three of our candidates said they were going to the Hamma's River, one to see his cattle, the others to see their friends. But Brother Albrecht supposes they are going to ascertain whether the report is true, that Captain Bondelzwart is coming with his people to attack us.

On the 29th.—In the evening we were told, that some of our flock, whose sincerity we had doubted, had declared their intention to remain stedfast in the doctrine of the Gospel. G. Engelbrecht said, that several times Namáquas had come to him in the night, for the purpose of being instructed in the word of God.

July 5.—The daily instruction and worship during the week, we have fixed as follows: On Sundays, in the morning and afternoon, we speak upon some text or other, from the word of God, and deduce applicable instructions from it. During the evening we sing a good deal, and repeat the texts of the day. On Mondays, in the morning and evening, we have religious meetings, and during the day, the pupils in the school are instructed. On Wednesdays, we follow the same course as on Mondays. On Thursdays, we have likewise two religious meetings, and instruction in the school. On Fridays, like Tuesdays, we give private instruction to the candidates for baptism. On Saturdays, after the meeting of the day, the girls of the school clean the church.

July 6.—In the evening, after the meeting, one of our members told us that he had been at some distance that day, and found two Namáquas quarrelling, which went so far, that they began to fight with arms. He placed himself before them, and addressed the eldest in the following manner: "You have been often in the church, and do you learn there such behaviour? are we not instructed to keep peace and quietness with our neighbours?" This had the desired effect, he ceased fighting, and went away; but his wife kept scolding her husband's enemy, upon which he reproached her, and they went home. The others in the meeting, declared, that the word of God continued to be very useful among them.

July 7.—During the night, we were very much alarmed, we heard some strangers approach, and thought that Captain Bondelzwart was coming with his people to plunder us. But upon investigation, we found that seven men and ten women, of the Field-shoe-wearers, came to us for the purpose of hearing the word of God. They said, their Captain had recommended

diately to Brother Albrecht, who received the Captain in a friendly manner, and told him, by means of an interpreter, that he was very happy to see him. He said he came according to our agreement; by which, he must mean his own promise in the year 1806, when we met him on our journey to the Great Namáqua, and asked him to come to us to hear the word of God, which he then promised. At that time we had some conversation with him, and he mentioned to us the places where the best water was. He recommended us to go to the Warm Bath, where he would come and see us.

On Monday the 11th, Brother A. Albrecht went with his interpreter and others, to visit the Captain, who was at some little distance from the Warm Bath. He said that he rejoiced to see us, and was glad that we paid him a visit. He had declared to some of his people, that he had visited the Missionary at the Warm Bath, and would see whether he was inclined to return the visit; in failure of which, he would not trust that man or his followers.

September 12.—The Captain sent word to Brother Albrecht, that his intention was to come and dwell near the Warm Bath, and that he and his people would come and hear the word of God; and likewise that he would establish the laws of the Gospel among his people, and punish their crimes.

On the 13th, the Captain and some of his people came to the Warm Bath.

On the 14th and 15th, some more of his people arrived, and in the evening our church was not large enough to contain all the people.

On the 16th, on account of the great number of people, we were obliged to have our worship in the open air. We speak to them of our Saviour and his doctrine, in such a way that they can comprehend it.

See there, Brethren, the principal particulars up to this day. We confess our work is accompanied with much labour and expense to the Brethren Directors; and likewise with great difficulty and fatigue to the Missionaries. We pray to have continual faith and confidence in the Lord. We must confess that, though our endeavours have been very feeble, the Lord has been pleased to bless them. We say, let a field be ever so barren, by continually labouring in it, some grain or other will be productive.

On the 17th, we were again obliged to meet in the open air, on account of the great number of those that attended our worship. We think, there were upwards of 500 persons.

On

On the 18th, Brother A. Albrecht was present at the hunt of the Captain, who had about eighty men with him. They surrounded a field, but they were not successful, they only caught an ostrich. The men were separated into two divisions, and so far from each other, that one division could hardly see the other. The individuals themselves were about a stone's throw from each other, and placed in the form of a crescent. At a given sign, they ran towards a point in such a manner, that they surrounded the game in a circle. The arms, with which they kill the game, are sticks with large heads, which they throw at it; those that have muskets, fire.

On the 21st, we received a letter from C. Albrecht, informing us, that he had arrived safe at the Great River. And on September 23, we had the pleasure of seeing him again amongst us, bringing letters from our friends at the Cape with him.

In our labours and religious meetings, we endeavour to be as regular as possible. On the 6th of October, we administered the Sacrament to our dear Brethren and Sisters, who were formerly ignorant heathen. During this month, we experienced nothing but trouble and vexation from Captain Bondelzwart, who was daily intoxicated, with some of his men. They make a kind of spirituous liquor from wild honey. One day he was as wild as a lion, and behaved very rudely to two of our scholars, whom he accused of several things, and knocked down in our presence; he screamed, before our house, in a terrible manner. If he investigated these accusations he would be obliged to acknowledge that they were unfounded. On another day, he accused two other of our people, likewise, of things he never could prove; and said, that we had promised to give his son a musket, which he insisted on having immediately; but he could not bring any witness to his assertion. On the contrary, we could prove, that more than two years ago, we had declared never to have any thing to do with muskets, because we knew that the heathen almost make an idol of a musket, and that it always occasions mischief. But we perceived, to our great sorrow, that every thing he did, proceeded from a hatred against the word of God, and those that follow it.

Upon the whole, we are very much pleased with the conduct of our people, as well those who have lately joined us, as those that have been with us for a long time. They are like lambs, and were very quiet during the rude behaviour of the Captain, and have given great proofs that the Gospel has not been

been preached to them in vain, which encourages us very much to continue our labours.

(Signed) A. Albrecht.
November 7, 1809. C. Albrecht.

Extract *from the* Journal *of the* Missionaries *at* Warm Bath, *in the Country of the* Great Namaquas, *from January to April* 1810.

January.—At the beginning of the year, Brother Abraham Albrecht was very ill, and brought up some blood. He recovered, however, so much, as to be able in about a fortnight, to resume his labours. But by an experience of five years, being convinced that this hot climate does not agree with his weak constitution, he has thought of removing to a more moderate one, near the fountain Byzondermeid, which place, and its vicinity has been granted to us by Government, as an assistance to us in our mission at Warm Bath. During this month, we have consulted together, and resolved upon his removal to that place in July, but think it expedient he should first go to Cape Town for advice, &c.

February.—In the beginning of this month, two shocks of an earthquake were felt at a place where some Kaminquas reside, who had for some time lived among us, but for want of provisions had returned thither, and again resumed their heathen customs. On hearing this strange noise, and feeling the earth tremble, they were greatly alarmed; and one of their chiefs, William, brother of Captain Kanimoep, reprimanded them, saying, that God was angry with them for their unbelief of his holy word, and for resuming their heathen customs, which his word forbids, and exhorting them to abandon them altogether.

March.—Korra and Margaretta, two baptized Namáquas, called on us, and having heard of the intended departure of Brother A. Albrecht, expressed their fears, that in time, every one of us would leave them. We assured them, that this was neither our intention nor our wish, for we loved our people too much to forsake them. This seemed to comfort them.

Several more families arrived to live here, with whom Brother Seidenfaden laboured two years at Heinegarris, among whom is Magerman, (mentioned in a former Journal.) This man had also been an interpreter for some time with Brothers Kramer

Kramer and Anderson, is able to act as an interpreter, for which reason, the chief, who is also a Namáqua, would not permit to return to Brother Seidenfaden, who is at present, on the other side of the Orange River.

Captain Kagap and his sons, with some more Namáquas, arrived, and expressed a wish that we should return with them to instruct their people; but we could not comply with their request, on account of the bad state of health of one of our brothers and a sister; but told them that as soon as the Lord granted us a better opportunity we would comply with their desire. We learn from this captain, that another nation, called Field-shoe-wearers, is now in a state of peace, and that their captain, who with some of his soldiers, had caused their names to be written in our church register, did every thing in his power to establish tranquillity: likewise that another nation of the Namáquas, residing at Karrashill, live peaceably, and that even some of them had expressed an intention of coming to Warm Bath to hear the Gospel.

April.—During this month some of our people (natives) suffered some loss among their cattle, four lions having killed three oxen, and wounded several others. One of these lions has since been shot. At another time, four lions came close to our place, and devoured one of our cattle; some men on horseback, pursued them, but in vain.

17th.—Brother A. Albrecht was seized with a violent oppression in his breast; on the 22d, however, he was so far recovered as to be able to partake with us of the Lord's Supper, though with great difficulty. To our Sister Tromp, we were obliged to administer this holy ordinance in her dwelling, on account of her weakness. She has been very useful among the unbaptized sisters, with whom she holds (whilst on her sick bed) spiritual discourses.

The increasing illness of Brother A. Albrecht makes it necessary for him to go as soon as possible to Cape Town for advice and medicine.

Sister Albrecht has continued to be active in teaching the girls to knit.

Arrival of new Missionaries at the CAPE, *their Employment there, and Departure to their several Stations.*

THE Brethren PRITCHETT and BRAIN, who were appointed to commence a Mission in the Burman empire; Brother HANDS, designed to assist the Missions in the East Indies; together with the Brethren WIMMER and PACALT, arrived at Cape Town, after a voyage of sixteen weeks, on the 24th of August 1809, and were affectionately received by the friends of Missions in that part of the world.

All the Brethren seized every opportunity in their power of making themselves useful while they resided at the Cape, by conversation, distributing tracts, holding meetings of prayer with pious persons, and in preaching to the inhabitants, the soldiers, slaves, &c.

During their stay, a very terrible earthquake happened at the Cape. By accounts from the Missionaries, it appears that this alarming event took place about ten o'clock in the evening of Monday, December 4. During the first shock, which lasted about three minutes, the rumbling noise in the earth was exceedingly tremendous, the shaking of the ground very sensibly felt; the ships in the bay were so much affected, that several persons were thrown out of their hammocks. The inhabitants of Cape Town were thrown into the greatest consternation, most of them flying in haste out of their houses, which were expected every moment to fall. Great numbers of persons continued in the open air all the night; tents were pitched in the parade, in the market, and in all the open places. During the night several more severe shocks were felt. Many houses were damaged, and in a few places, the earth opened; yet it does not appear that any persons were materially injured. Some, indeed, are said to have been made very ill; some to have been deprived of their speech, and others of their reason. One child of eight years of age, dropped down in the street, and instantly expired.

The terrors of death seized upon many persons, who instantly began to call upon God for mercy. One of the Missionaries mentions the case of a notorious atheist, who lived next door to a pious woman. Immediately after the first shock, she ran to him and said "Atheist! what do you say now? Is there a God, or is there none?" The man fell on his knees, cried to God for mercy, and said, "What must I do

to

to be saved?" The woman, pitying his condition, kneeled down and prayed with him.

Frequent shocks were felt, at intervals, for several succeeding days, especially at six o'clock on the morning of December 12.

A Mahometan woman applied to several Christians, saying "Now I believe that your God is the true God, that your religion is true, and ours is false; from this time forth I will join with you."

In consequence of the general alarm, the places of worship were thronged on every opportunity; in many cases the people were too numerous to be accommodated. One of the preachers writes—"For eight days successively we have felt one shock or more. Ever since the first shock, we have had a great attendance of Hottentots, both male and female, every evening, so that I am obliged to preach to them in the open air, the place being too small. They are very attentive, and much affected. I hope God is working on their hearts, by his Holy Spirit, more than before. I bless God that I felt such confidence in him, even during the severest shock, that I was not terrified. I thought within myself—What God does is well done, even though we should all perish! Let the Lord do according to his good pleasure! I can behold the glory and majesty of God in this event, and look upon him as my reconciled God and Father in Christ Jesus."

The Brethren Pritchett, Brain, and Hands, after residing a few months at Cape Town, or in its vicinity, proceeded towards the places of their destination, on board the Recovery, of Salem. They embarked December 7, their Missionary Brethren and others having taken a most affectionate leave of them. The labours of Mr. Pritchett and his companions were remarkably blessed, especially to the English soldiers, and the few months spent there, (Mr. P. observes to a friend) were some of the happiest of his life.

The Brethren Wimmer and Pacalt, after making application for conveyance by sea to Algoa Bay, and waiting a considerable time in vain for it, proceeded at last by land; Dr. Vander Kemp having sent a waggon for their accommodation, to meet them on their way. They left the Cape, December the 13th, and on the 16th, arrived at the house of Mr. W. Wessels, where, and in the neighbourhood, they had frequent opportunities of preaching the Gospel to great numbers of persons, and, it is believed, with much success. The people flocked together

OTAHEITE.

THE Missionaries having been constrained to leave this island, in consequence of the war, which threatened their lives, retired to Huaheine, where they continued several months; when, concluding that there was no probability of their being permitted to resume their labours at the former place, they determined to remove to New South Wales. They accordingly embarked in the Hibernia, Captain Campbell, October 26, 1809, and after a tedious and dangerous voyage, in which, among the Fejee islands, they narrowly escaped shipwreck, arrived in safety at Port Jackson, February 17, 1810. The particulars of this afflicting event will be learned from the following letters to the Directors.

EXTRACT *of a* LETTER *from the* MISSIONARIES, *dated* SYDNEY, NEW SOUTH WALES, *February* 24, 1810.

YOU have probably been informed that a civil war had occasioned the removal of most of us to Huaheine, in November 1808; and a short letter was sent at that time, giving an account of our circumstances, by the Perseverance,—the vessel which providentially afforded us the means of saving our lives, and some of our property, by giving us a passage to Huaheine.

The open rebellion broke out at Taheite, in the district of Matavai, in the night of November 6; and soon spread throughout the island. The families, together with the single Brethren, Davies, Tessier, and Warner, made their escape. The Brethren Hayward, Nott, Scott, and Wilson, staid with the king; but were soon obliged to flee to Eimeo, where the king shortly after followed them, having been defeated in an engagement with the rebels.

By

By this time our houses were burnt, our gardens and plantations demolished, our cattle seized, and a great quantity of the Society's property, which could not be put on board the Perseverance in time, plundered and carried away. In the course of a few months, the Brethren at Eimeo joined those at Huaheine, Brother Nott excepted, who staid with the king.

After the departure of Pomarre and the Missionaries, the Taheitans resolved to seize the first vessel that should touch at their island, in order to get powder, &c. In the execution of this resolution they have been but too successful; for the Venus, from Port Jackson, fell into their hands. They killed the first mate, and threw all the rest of the crew into the sea; but afterwards saved their lives, and made them prisoners. Captain Campbell, formerly of the Harrington, but now of the Hibernia, retook the Venus, ransomed the crew: he himself narrowly escaped being murdered; and the Hibernia would have fallen into their hands but for a letter written by the Brethren and the king while at Eimeo.

The king, having returned to Taheite in the Hibernia, again engaged the rebels and was again defeated, with the loss of twenty-four of his warriors. After the battle, which was fought in the district of Farna, he retreated to Pare; and resolved to act on the defensive, and keep his ground, if possible, till the arrival of a reinforcement from Raeatea and Borabora, which he was the rather induced to do, as there was a great scarcity of food at Eimeo.

Taheite being in such a distracted state, and it being very probable that Pomarre would never recover his authority, but that anarchy and confusion would spread through the Society Islands,—the consideration also of our little success, together with the many other discouragements, determined our minds; and it appeared to us to be the plain path of duty to take a passage in the Hibernia for New South Wales.

This mysterious and perplexing dispensation cannot be more grievous and trying to our friends and connexions than it has been to us. Our voyage, likewise, has been most tedious and dangerous. We embarked at Huaheine, October 26, 1809; and arrived at Port Jackson, February 17. Among the Fejees we were often in imminent danger; and on the night of the 11th of November were shipwrecked on a reef. The vessel remained on the rocks, after we had quitted her, about fourteen hours; and it was almost next to a miracle that she was saved. We also met with much bad weather, and had great scarcity of provisions on board.

On our arrival in the colony, we immediately informed his Excellency Governor Macquarie with our circumstances and views; and received a very favourable answer. His Excellency promising us the privilege of settlers as soon as it could be done; recommending also, that some of us should be employed in the education of youth. Commodore Bligh also (the late Governor) has treated us with great kindness.—Praying that the present dispensation may be over-ruled for good, and that we may be guided and directed in what is before us, we remain,

honoured Fathers and Brethren,

your unworthy Brethren and Servants,

To the Directors of the Missionary Society.

JOHN DAVIES, for the Missionaries.

A subsequent LETTER, *dated* NEW SIDNEY, *March* 5, 1810, *has likewise been received; from which the following is an Extract.*

HAVING a few days ago written to you, giving an account of the causes of our removal from Taheite and the Society Islands, and our safe arrival in this colony, after a tedious and dangerous voyage of sixteen weeks, by the way of the Fejees, we now add a few particulars to be sent by the present conveyance, reserving our Journals till the next opportunity, when Commodore Bligh sails for England, as he has kindly promised to take charge of them.

We anchored at Sidney Cove, February 17; and on the 24th of the same month, the Northumberland Schooner (Mr. Halford, master,) returned hither from Taheite and the Society Islands; by whom we received some letters and property, which had been forwarded from hence for the Taheitan Mission.

Of the property we have received a part, but in a damaged condition, the cases having got wet on board. Brothers Nott and Hayward (who continued at Huaheine) have kept a part for themselves, as will appear in our Journals.

The Dowdeswell, a vessel by which we understand sundry articles were sent for us, has not been heard of, neither here nor at Taheite.

On the 26th of February, the Rev. Mr. Marsden arrived in the colony, by whom we have received a letter from the Directors, dated July 31, 1809.

And

—— And now we are here, we are willing to wait to know your mind on the subject, and to return to our former station, in case such measures are adopted as are likely, in the common course of things, to secure the permanence of the Mission. It is with grief of heart we look back, and review the many years we have spent in it,—the dangers we have gone through,—the labour we have bestowed,—and the expenses that have been incurred, and all, apparently, to no purpose!—May the good Lord sanctify this painful dispensation both to you and us! This is the sincere prayer of,

Honoured Fathers and Brethren, &c.

EXTRACTS *from the* JOURNALS *of the* MISSIONARIES *in the* SOUTH SEAS, *from the 29th of May* 1808, *to the Time of their Removal to* PORT JACKSON.

May 29, 1808.—BEGAN on the Lord's Day as usual with a prayer meeting. In the forenoon and afternoon a sermon was read, and divine service performed. N. B. These sermons, together with preaching to the natives and instructing the children, were afterwards regularly continued.

June 9.—The Brethren having heard that the wife of a man who lived near them, was pregnant, and that the child when born, was intended to be destroyed, wrote to the king, to request that he would give orders that the child should be saved: but it did not appear that this intercession had the desired effect.

18.—The woman above-mentioned was delivered of a fine boy, which, with the greatest difficulty was preserved from being murdered, by a man sent for that purpose. At length Mrs. Henry, with the consent of the mother and father, took the infant home with her, and thus preserved its life.

30.—Brothers Hayward and Scott returned from their excursion round the larger peninsula, and reported, that many parts are nearly destitute of inhabitants, and that much sickness prevails.

October 3.—A young man suddenly dropped down dead in Pare. It is said, some request had been to made him by one of the prophets in the name of their god, which the young man treated with contempt; and though then in apparently good health, he very soon afterwards suddenly expired. These occurrences

occurrences are often happening; and they strongly confirm the deluded people in their idolatry and superstition: while nothing we can tell them of the power and goodness of the true God is admitted and acknowledged.

A letter, of which the following is a translation, was received from the king:

"Friends,

"Be on your guard, for it is likely we shall be involved in war. The people of Matavai (or Mahena) are continually talking of war, and forming themselves into a party against us. Therefore be not deceived by any means, but be watchful. I request that you will not make this known to any man, but keep it to yourselves. Write to me, that I may know your mind.

"Life and health to you,

"POMARRE."

In consequence of this letter, the Missionaries wrote an answer to the king, earnestly exhorting him to peace, and expressing apprehensions for their own safety, if war should ensue.

11.—The alarm of approaching war increasing, the Missionaries agreed to keep watch during the night.

25.—The brig Perseverance, from Port Jackson, anchored in the bay, and Brother Elder with his wife, joined the Missionaries.

November 6.—Much alarm prevailed, on account of a great number of the people of Matavai being armed. The king, who was drinking on board the brig, was informed of this; on which, he came on shore, and would have fallen on them immediately, but his uncle, Taepoto, dissuaded him therefrom, representing the necessity of prayers, &c. &c. before such an attack. In the mean time the Mataveans fled, and made their party still stronger. We hear there is much probability that all the east side of the island from Matavai to the isthmus, is likely to unite against the king. We spent a most uncomfortable Sabbath.

7.—The people of Matavai and Hapaeano are encamped together, expecting to be joined by the districts to the east. Pomarre sent a message to them to signify, that he was not for war, if they wished for peace. In the middle of the day the messenger returned, saying, that they wished for peace also. Pomarre then dispatched the same messenger to conduct to him two of their Rateras, but the rebels having been reinforced,

forced, the Ratarąes would not go, and all prospect of peace vanished. It was understood that Tanta, the chief of Faena, with his people, and Teahea, the chief of Hedia, would also join the disaffected. This gave great alarm, particularly on account of the courageous and enterprizing character of Tanta, who was also considered by the Missionaries, to be very treacherous. Pomarre, therefore, advised that the Missionary women and children should be sent on board the ship, and the Missionaries fearing that an attack might be made during the night, agreed thereto: with much gratitude to God, for having so ordered, that a vessel should be in the bay at this critical period. The married Brethren and families having gone on board, the single Brethren kept watch during the night, and packed up some few articles to take away, in case they should be obliged to repair to the vessel for safety.

Another circumstance happened to-day, which has had a great effect. Metea, the prophet, was said to be inspired by the god. During his inspiration, he happened to have a dispute with the prophet of Tepa, and instantly ran away towards the rebel camp of Hapaeano. Some of Pomarre's people attempted to detain him, but in vain; he proceeded to the camp of the rebels. This discouraged the king's party very much, and as much raised the spirits of his enemies; it being thought that this was done by the god, and not by the *man;* who is known to be Pomarre's friend.

8.—Passed the night without sleep and in much anxiety of mind; but the rebels did not stir from Hapaeano, and it appears that Tanta did not join them yesterday, as we expected; but there is no doubt he soon will. Brothers Eyre and Henry came on shore, and a meeting was called to consider the necessity and propriety of detaining the vessel, which otherwise was to sail in the forenoon. A letter was therefore written to the Captain of the Perseverance, requesting him to stay forty-eight hours, to allow time for further deliberation; to which the Captain consented.

Pomarre, at one time, intended to leave the island with the Missionaries, and actually obtained the promise of a passage to Huaheine; but, afterwards, he altered his mind. As for the Missionaries, they unanimously agreed, "that the state of the island is such, that there is no prospect of safety or usefulness; even should the disaffected chiefs prove our friends, we dread the thoughts of living under a government where nothing is to be expected but constant quarrels and confusion. We think, that Pomarre's government, bad and tyrannical as it is, is, notwithstanding, a comparative blessing to the island: and the natives acknowledge, that if Pomarre's government be overthrown,

Pomarre's party was repulsed, and fled to Nanu, some of his principal men were killed, and many muskets fell into the hands of the rebels. The four Brethren, as soon as they heard of this defeat, sailed for Eimeo. In the mean time, the rebels overrun the district of Matavai, Pare, &c. and committed great devastations. The picture of King George, which was sent from England to Pomarre, was also taken by them to the Marae, and offered to Oro. Pomarre, after staying three weeks at Nanu, followed the Brethren to Eimeo, where Messrs. Scott and Wilson left him, with the Brethren Nott and Hayward.

At this time the Missionaries at Huaheine received a letter from Pomarre, of which the following is an extract:

"This is my request to you, and my wish, that you return to Taheite; not now, but by and by, when it is well with Taheite; then return here—a messenger will be sent to fetch you.

"Advise Taroa Arei (the chief of Huaheine) not to go below to make war, let there be peace there: there is a war here, and that is bad enough. It will be worse should we again be overcome, and go below and find war there; that will be bad indeed. No, let there be peace there, and then should we go there and find peace, it will be well."

14.—The Brethren met to discuss the question of giving up the Mission, and going to Port Jackson, or elsewhere, as opportunity may offer: and, on a consideration of all the circumstances which had occurred regarding this Mission; together with their expulsion from Taheite; the destruction of their houses; the loss of their property; the improbability of the restoration of Pomarre's government; and even in case he should be restored, the great slaughter and destruction which is likely to take place before the establishment of peace and tranquillity:—It was agreed, that the Missionaries should embrace the first opportunity for a removal.

July 22.—A little after dark, Brother Hayward arrived from Eimeo. From him we learned, that Brother Nott was still with the king, at that place; that the affairs at Taheite were as bad as ever, and the whole island in possession of the rebels. Also, that the brig Hibernia, Captain Campbell, had touched at Taheite; that the letter which we had trusted with an Owyhean, to be delivered to the Captain of any ship which should touch at Taheite, had been delivered to Captain Campbell; which, when the natives had perceived, and that the Captain was warned thereby of his danger, they were quite mad,

mad, and would have torn the Owyhean to pieces. Captain Campbell, however, protected him, and then weighed anchor, and sailed for Eimeo. The Brethren were truly sorry to hear by Mr. Hayward, that Mr. Nott had taken a native woman to be his wife.

October 17.—This day arrived the Hibernia brig, Captain Campbell, and Venus schooner; the latter had been taken by the Taheitans, but was rescued by Captain C. We have heard, that Mr. Birback and the crew of the Venus were saved by the rebels, only that they might be sacrificed to Oro, when in Oroa should happen that required a human sacrifice. We also learned that Pomarre had made another effort to subdue the rebels, but that it had not succeeded, and that his affairs were as bad as ever.

26.—The Missionaries having agreed with Captain Campbell, to take them to Port Jackson, by the way of the Fejee Islands, (at which he proposed to touch) embarked on board the Hibernia, except Mr. Hayward, who resolved to remain, for the present, at Huaheine; and from thence to return to Taheite, and wait for a future conveyance to New South Wales. They sailed from Huaheine in the afternoon of this day; and after a tedious and dangerous voyage, anchored at Sydney Cove, in New South Wales, on the 17th of February 1810. It is to be remarked, that Mr. Warner, having obtained the promise of a free passage to the East Indies, in the American ship Hope, Captain Chase, from the Fejee Islands, left the Missionaries, and sailed to the East Indies accordingly.

The Missionaries met with a very kind reception at Port Jackson; and his Excellency, the new Governor Macquarrie, promised them the privilege of settlers, and recommended that some of them should undertake the instruction of youth. Such, he said, should be victualled from his Majesty's stores, and also such others as had families, and who could not do any thing immediately to support themselves.

Soon after this, the Rev. Mr. Marsden arrived in the colony from England, and recommenced those active and benevolent exertions on behalf of the Missionaries and the Society, which he has so often engaged in. By his means, the married Brethren were particularly and kindly attended to, and the single men put in a way of supporting themselves in useful and respectable situations.

On the 28th of *February*, the Northumberland schooner arrived at Port Jackson, from Taheite, and the Society Islands. She narrowly escaped being taken at Taheite, and the Brethren heard by this vessel, that affairs there, are as unsettled and as

bad as ever. Pomarre was still on the island, waiting for reinforcements, in order to make another attempt to reduce it to subjection.

This, for the present, and perhaps finally, has terminated the important and eventful Mission to the South Sea Islands. The subject, which has such a near connection with the interests of the Missionary Society, will be fully treated in the next Annual Report of the Directors. For the present, it is only necessary to remark and admire the goodness of God, in providing for the removal of the Missionaries, at the time when Taheite was in such a dreadful state of war and confusion; by which means the many inconveniences, privations, and dangers have been suffered, not a life has been lost.

CHINA.

Extracts *from the* Journal *of the* Rev. Mr. Morrison.

(Continued from page 277.)

Canton, Friday, September 2, 1808.

My people to-day commenced, with me, our studies, having received from Whampu, my Chinese books, without any difficulty. Received from a Chinese Roman Catholic, a present of three small volumes, containing an exposition of the decalogue. His younger brother, an intelligent boy, sold me a book of meditations.

Saturday.—I conversed with my people in the evening concerning the soul, which they scarcely distinguish from the body till death, when they consider that there is a some kind of manes passes into another state—is united to good men or beasts, as the person has lived well or ill on earth.

Lord's-day.—Read as usual. My people approve the discourses of our Lord; but feel no interest in them. May the Spirit of the Lord open their hearts to receive the truth!

May 5.—My people discoursed this evening about the paper which the Chinese burn, with gold and silver leaf on it. The paper, they say, is to represent raiment, and the gold and silver leaf, money; all which, when sent up in flame, are caught by the surrounding spirits. I asked if they thought the spirits had need of clothes, or were delighted by the offering. The reply was, that they did not know. They laughed at it, but

said

said it was the prevailing custom, and therefore observed; magistrates, and the Emperor himself attended to it, and they could not be singular.

The reasoning of the Chinese, they said, was not good on that subject, but it was not properly theirs; it was introduced by sorcerers. Kung-fu-tsi did not inculcate it. The observances were introduced by Ho-shang, (priests,) against whom they entered into a long declamation, and inveighed against their sloth, ignorance, and uselessness.

Lord's-day, Sep. 11.—The discourse of our Lord, respecting the end of the world, the misery of the wicked, and happiness of the righteous, was to-day the subject of our reading. O that the divine blessing may accompany it. The translation which I brought out with me is exceedingly valuable, inasmuch as it enables me to preach the Gospel by reading its contents.

Wednesday, 14.—The professed esteem of my people for Kung-fu-tsi, is unbounded. In reading with me his "four books," they seem quite enraptured. In his "ta hio," or great science, there are but 205 characters. In the comment of his pupil, çeng-çre (tsâng-tsi,) who collected his savings, there are 1546, and to these they give the most unlimited assent, as though inspired of God. There is not in them, they say, one jot or tittle that is erroneous. The very particles, moreover, which, in other books, are mere expletives, are here full of meaning; and there is in the reasoning of the philosopher, they affirm, a depth which requires the utmost sagacity to fathom, and a fulness that requires a long paraphrase to unfold.

The "wan-chang," or exercises of the literati, at their examinations, consist of a paraphrase on a word or sentence from the "four books." Their excellence consists in adhering to the idea of the text, and in the goodness of the style.

The second class of candidates are examined in their ability to compose odes on given subjects, in which the final syllables rhyme; but each line has, moreover, a certain arrangement of the tones.

The third class attend to the general knowledge of the Chinese.

Thursday, 22.—The custom of the Chinese who profess to be devout, is, on receiving some mercy at the hand of Providence, which strikes their notice, to print, and leave in a neighbouring temple, 2200 small tracts, containing a form of prayer, and which are distributed gratis. The person doing so, subscribes his name.

On the 30th, I packed up some of my apparatus, and began to

to prepare for a removal to Macao, when an opportunity should offer: and, moreover, that I might not be impeded by it in the leading object of my Mission.

Lord's-day, October 2.—My assistant is of opinion, that the translation which I have of the gospels and epistles (which I brought from England) was made by some Chinese: the style being better than he supposes could have been produced by any foreigner. Gave away to-day some tracts to some black men, whom I found were able to read. Would it not be useful to write a few addresses to Englishmen in foreign parts, and let them be brought out by Missionaries?

Aheen is bitter against the sects "Foe" and "Hao"—they are altogether erroneous; Kung-fu-tsi only is right. I endeavoured to impress on his mind, the imperfection of them both. The two sects did not pay sufficient attention to morals, and Kung-fu-tsi neglected religion, but Jesus united them both in their highest perfection.

Monday, 3.—The person who comes in the evening to assist me in the Mandarin tongue, asked Aheen, in my hearing, the nature of my religion; to which, Aheen answered, "It is similar to the sect of Foe."

The 4th was a great holiday with the Chinese, on account of the harvest moon, which was this evening full. Thousands bowed down, and worshipped it; presenting, at the same time, offerings of fruit, fowls, wine, &c.

The Chinese, when a person, after death, is removed to his native place to be buried, carry before the corpse a white flag unfurled, that the departed spirit may thereby be conducted to the place of burial.

At Macao.—On *Lord's-day*, the 6th of November, Low Heen remained with me whilst at prayer, in the Chinese language. I felt the loss of my New Testament very much. I was some days unwell through anxiety.

On the 8th, Sam wrote, saying that he could not now bring my books down. He forwarded two letters to me from Europe, which were exceedingly gratifying.

In Chinese, I am reading a Roman Catholic prayer-book, it furnishes me with words on the subject of religion, but I am grieved to find in it all the idolatry that is found in their system, addressed to the Blessed Virgin, and to saints.

On the 10th, I succeeded in getting down my Chinese books: and I sat down again to the close pursuit of the work.

Lord's-day, Nov. 13.—Mr. Morton's family was with me the whole of the day. Having now received my books, I am again able to resume my endeavours with my domestics.

INDIA.

Extract *of a* Letter *from the* Missionaries *at* Vizigapatam, *dated June* 28, 1810.

We have now comfortable accommodations for three Missionaries and their families, in buildings which will last many years. A regard to health, makes it requisite to have the rooms of a house larger and higher in this country than at home, which is of course attended with greater expense; but we believe every competent judge would acknowledge the frugality of our arrangements.

The following reasons have induced us to remain together in this place, for the present.

First.—That the Brethren Gordon and Lee may attain the language with greater facility and speed.

Secondly.—That Brother Des Granges may have more time to attend to the translations, &c. by enjoying the advantage of the other Brethren's assistance, in preaching in English, and in the care of the schools, &c.

Thirdly.—That Missionary excursions may be made from hence to distant places, to prepare the way for the establishment of other Missions there; and at the same time that all the concerns of the Society may be regularly managed.

Fourthly.—That this Mission may not be left destitute of support, should either of us be removed by death, or disabled by sickness, which has already prevented us from putting several of our plans into execution.

You will be concerned to hear that Brother Gordon has been ill a long time. Once he appeared to be nigh unto death, but the Lord has raised him, which has greatly rejoiced all our hearts. He is still very weak, and unequal to any exertion.

Extract

Extract from the Journal of the Rev. Mr. Ringeltaube.

ACCOUNT OF A CURIOUS SECT IN THE EAST INDIES.

December 1809.—At Covilviley, I made particular inquiry concerning "The Religion of Eight Letters," or, *Etteluttu Vedam*. This religion is so called from a prayer consisting of *Eight Lines*, which I do not fully understand. This prayer is their Shibboleth, by which they recognize each other. They recited to me other prayers, more intelligible, for blessing and protection. Their High-Priest, a Gentoo-man, comes annually from Kalluvumaley, near Kitaur, in Tinnevelly, where a famous temple of theirs stands. In these excursions, he initiates the new brethren and sisters, who take the oath of secresy by Perumarel (Vishtnoo), and pay four Chuckram. Whoever breaks this oath, is fined or punished. Women assist at their sacrifices as Priestesses. They believe in one only spiritual God, Ramasaumi (Vishtnoo), and hold that all Castes are alike. Accordingly, they keep Love-Feasts, either at home, or in their temples, in the night, whither all Castes, even Bramins, repair; eating together, and concluding their festival with a draught of the strongest spirits they can get. Afterwards, they sleep promiscuously on the ground, and slink away before day-light, carefully burying all the offals, feathers, and remnants of their meal.

This sect is considered somewhat in the light of Free Masonry in Europe, and spreads very fast; for, in secret, the Indian is glad to lay aside the irksome regulations of Caste. This sect abhor Idols. They have temples at Kalluvumaley, Odengoody, near Mannapar, Tongamboor, Auticanda, and many other places. I inspected the temple at Auticanda. It is a little snug square building, in a solitary place, with an altar, but no Idol. On this altar, flowers were scattered, and before the gate, there were two curious pillars, which put me in mind of Jachin and Boaz before Solomon's temple. The origin or source of this sect, will perhaps be discovered at Jangernaut, in the Orissa-country, where all Castes eat publicly together, out of the same vessel, as an eye-witness informed me.

There is another sect, called "The Religion of Five Letters," *(Anjelutta Vedam,)* the members of which, worship Shudeley-Mauden, a Boodhoisteck dæmon. They seem to deal much in astrology. I did not think it worth my while to inquire into particulars. There is an infinitely greater number of religions in India, than we know of.

Mr.

Mr. Ringeltaube resides at Oodagherry, and preaches chiefly at the following places: Magilandy, Talemracoolam, Tengamboor, Auticanda, Covilvilley, Eetaunmoly.

CEYLON.

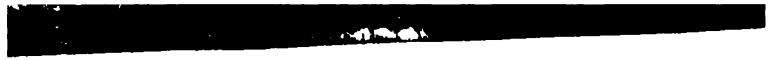
The DIRECTORS *have received a* LETTER *from their* MISSIONARY, MR. PALM, *dated* TILLIPALLY, *Feb.* 9, 1810; *from which the following is an Extract:*

IN the arduous but divine work in which we are engaged among this people, we derive our daily support and encouragement from the great and sure promises of our God:—'My word shall not return unto me void,' &c. says the Lord. This and such like declarations are refreshing to our hearts, under the trials and opposition we have to struggle with, and in seeing that the word of salvation seems to prevail so little on the hearts of our fellow creatures.—We have frequently been disappointed in our pleasing expectations of some, whose hearts seemed to be moved by the proclamation of the love of God, revealed in his only begotten Son. It was a refreshment to us; we felt our hearts encouraged to pray more fervently for them, that the Lord would be pleased to make his word more fully unto them, as a 'fire and as a hammer;' but alas! with heartfelt grief we observed, that even those who promised, with tears in their eyes, no longer to reject the word of life, but to forsake their idols of wood and stone, being convinced that they could not profit them, forsook us; and when I afterwards met with them, and kindly remonstrated with them, shewing them that by their conduct they offended God and deceived their own souls, they would reply, 'We are Tamulers, and do right in living according to the custom of our country. Our bramins, who are holy men, in great favour with God, assure us that our state, after this life, will be far more happy than that of many Christians, who are the disturbers of our happiness here. Our forefathers lived in peace and plenty in this country; but since the Christians captivated us, we have lost our happiness!' Such is the influence of the bramins! In answer to their objections, I mention the invaluable

valuable benefits which God has bestowed upon them since they were under a Christian government; and remind them, that their forefathers did not live in peace; but were frequently at war among themselves, and, with their neighbours the Cingalese, &c.—that they robbed and killed one another in quarrels,—that they had no such protection for themselves and their property as they now have under a Christian government, by which good order prevails among them; and that they would derive important benefits if they endeavoured to answer the intentions of the government, &c.

'I am obliged frequently to discourse with them in this manner; and certainly it might be much better with them if it were not for the stumbling-blocks occasioned by the conduct of some Christians. O dear brethren, remember this mission in your fervent prayers, that the word of truth may prevail in spite of all the hindrances and obstacles which oppose it; and which are more than I am able to describe.'

Mr. Palm informs the Directors, that he has succeeded so far as to erect a school; containing, at present, 20 boys; of whom some have made a good progress in learning, and in the knowledge of the gospel.

At Jaffna Town, Mr. Palm says the word is heard with general attention. He preaches there sometimes on the Sabbaths; but chiefly on Wednesdays and Thursdays, and sometimes catechises the children; in which exercise he feels much satisfaction.

On the whole island of Ceylon there is now only one Dutch minister, viz. at Columbo; so that the greatest part of the Dutch Christians are totally destitute of the word, and are reduced to a very miserable state: but Brother Ehrhardt is useful in the instruction of the Christians and their children at Matura.